

THE  
REIGN

*Charles Meade*  
OF 1820.

SULTAN ORCHAN

SECOND

KING

OF THE

Turks

*Sa'd al-Din ibn Hasanizadeh*

Translated out of *Hojah*

Effendi, an eminent  
Turkish Historian.

By WILLIAM SEAMAN.

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## **The Contents.**

### **CHAP. X.**

*The subduing of the Countrey of Curi-  
rafi.* p.51

### **CHAP. XI.**

*The taking of Enahor, and Emrud  
Hy, and several other Castles.* p.62

### **CHAP. XII.**

*The relation of the taking and sub-  
duing of Greece.* p.63

### **CHAP. XIII.**

*The taking of Galipolie, and of the  
Castle of Congher.* p.74

### **CHAP. XIV.**

*The conquest of the City and Territory  
of Megalgare.* p.80

**CHAP.**

The Contents.

CHAP. XV.

*The Relation of the taking of the City  
of Epfala.* p.82

CHAP. XVI.

*The death of Soliman Bassa, the Kings  
eldest sonne.* p.84

CHAP. XVII.

*The falling on of the Unbelievers up-  
on the people of Islam.* p.91

CHAP. XVIII.

*The arrival of the news of the death  
of the Prince to the King.* p.97

*A Commemoration of the Learned Men,  
and among them of the Shichs, which  
were in the time of Orchans' reigne.* p. 109



TO THE  
RIGHT HONORABLE  
And Vertuous

Lady,

The L A D Y

JANE MERICK.

MADAM,

**B**Eing about to  
publish this short  
*Essay* of Turkish  
History, I was ex-  
cited out of that due respect,  
and Honour I owe your *Ladi-*  
*ship* to make a present thereof  
un-

## THE EPISTLE

unto you, to whom indeed it most properly belongeth: Not onely, because (during my youth) I began the study of the Turkish Language, while I was a servant of your Family at *Constantinople*; but likewise as having had my education, in the use of my Pen, under the Right Honourable, Sir *Peter Wyche* (your then Noble husband) in the time of his Embassie there. Moreover, when I consider your *Ladiships* excellent parts, and accomplishments, height'ned by your experience in the general knowledge of things, acquired during your residence in the chief City of that great Empire:

## DEDICATORY.

pire: I am the rather im-  
 bold'ned to tender it to you,  
 as one well qualified to judge  
 of so unwonted a subject. The  
 Gift of it self is not onely  
 small, but that which also ta-  
 keth from the worth of it is;  
 that from the distance be-  
 tween the Languages, the un-  
 imitable elegancie of the *Author*,  
 and the rudenesse of an  
 unpolished Pen: it could not  
 but be much unclothed of its  
 native ornaments. My hum-  
 ble request therefore is, that  
 your *Ladiship* will passe by  
 what is defective, and accept  
 hereof, as a testimonial of  
 his gratitude, whose prayer  
 and earnest desire is, that God  
 would

would sanctific both to you,  
and yours, all your external  
and visible mercies, and (out  
of the riches of his grace)  
crown you with eternal, and  
never fading happinesse.

M A D A M,

*Your Honours most*

*Obliged and most*

*Humble servant*

WILLIAM SEAMAN.



# THE Preface.



*Having translated  
(sometime since)  
this small History,  
being the Reign  
of Sultan Orchan  
second King of the Turks, out of  
a large and eminent Historian of  
theirs; I was entreated by some  
friends, to make it publick; as  
that which might not onely (as  
an Essay) give some little light  
into*

## The Preface.

*into their History : but likewise from their own writings, somewhat informe the judgements of men concerning them. M<sup>r</sup> Richard Knolles in the Epistle to the Reader of his painful work, saith, that the Turkish Histories, and Chronicles themselves, are so sparing, & brief, that they may of right be accounted rather short rude Notes, then just Histories : Now he, and others, seeing little else extant of them in this kinde, save the Annales of Leunclavius, conceived it was because they had no other : whereas indeed the true reason rather was, that there had not been then made, that diligent inquisition, either into the elegancy of their*  
*Language,*



## The Preface.

Language, or literature, as to know what they had; for upon enquiry it will be found, that they have not onely their short Annales de rebus gestis, but likewise ample Histories of their Princes, and the Lives of particular Emperours, written at large by Learned men. Among their Historians my Author (having been Tutor to one of their Emperours) is commonly known by the title of Hojah Effendi; he wrote his History (according to my Copie) fourscore yeeres since, at the Instance of Sultan Morad, the third of that name, & sixth Emperour of the Turks; beginning with Ottoman, and continuing it to the Reigne of

A

Sultan

305 The Preface.

Sultan Selim the father of Sultan Soliman. For credit and elegancie of stile he is in great esteem among them.

In this short Translation, because I walk in an untrodde path (this being but a Specimen of what may be done in this kinde) I thought it fit to goe neere the Original, as our Language would well beare, desiring rather a little to change our propriety to fit theirs, then we to alter their phrase to put it in ours: and peradventure some what to follow the literal sense may not be altogether ungratefull to the judicious Reader.

Now for the word *Islam*, so often mentioned in this History

The Preface.

History; because I thought it more proper to use their own terms, then to translate it: therefore the better to understand the same, I shall here render the signification hereof. It is one of the Titles by which they distinguish themselves in their religion. Echtery in his Dictionary rendreth it, مطيع اولف & مطيع اولف that is, to be obedient, and to be humble: Another of their Dictionaries hath it مطيع اولف & مطيع اولف that is, to be humble, and to keep the Law. Mr. Edward Pocock, my very worthy friend, in that Excellent work of his, De Origine & moribus Arabum, pag. 52.

# The Preface.

*out of their own Authors, saith*  
*thus, Islamismum autem vo-*  
*cant الطاعة والانقياد الله* *cum*  
*quis obedientiam & submissi-*  
*onem Deo profiteatur, vel ut*  
*rectius Mustafa Ebn Cassai*  
*in libro Tarifati هو الاسلام*  
*الحضوع والانقياد بما اخبره*  
*الرسول* *Is demum Islamismus*  
*est, cum quis se iis quæ a Mo-*  
*hamede tradita sint submittat*  
*& auscultet, seu religionem ab*  
*eo institutam amplectatur.*  
*Which is, They call him Islam*  
*when any one professeth obedi-*  
*ence and subjection to God; or*  
*as more rightly Mustafa Ebn*  
*Cassai in his book Tarifati, He*  
*finally is Islam who submitteth*  
*himself*

## The Preface.

himself, and is obedient to those things delivered by Mahomet, or that imbraceth the religion instituted by him. There is also in the said book recourse had there-to a farther enlargement upon it. Likewise for the word Kuffar, which is a terme often given to the Christians in this History, as those who are opposite to Islam. كفار Kuffar is one of the plurals of كافر, which from the verb كفر in the Arabian, is saith Echtery ستر ايدحي, one that hideth : A Dictionary for the Alcoran called Muntehab hath it حقي ستر ايدحي, that is, one that hideth the truth, or that hideth that which is just. For

## The Preface

there being this common *Maxima* among them taken from their *Alcoran*, that every one is borne with a disposition to Islam, or to their Religion : From thence (I suppose) they conclude him to be a hider of the truth, who is no Mahometan. But besides this interpretation, the *Turks* do likewise commonly in their *Dictionaries* render the word to signify *اينادما يجي*, *Incredulus*, *Infidelis* : in which sense *Giggeius* likewise hath it, as one who beleeveth not, or giveth no credit to those things delivered by Mahomet : upon which I have also rendered it *unbeliever*, and I desire the Reader, by it to understand the *Christians* of those parts;

## The Preface.

parts; whose duty it was, not  
only to give no credit to the Im-  
postures & delusions of that false  
Prophet, but also to reject every  
thing in Religion which had not  
Jesus Christ for its foundation,  
and the writings of the Apostles  
and Prophets for its rule.

I have to the Turkish Epo-  
cha or Hegira affixed the yeere  
of our Lord according to the E-  
pochas Celebriores ex traditi-  
one Ulug Beigi, the commenda-  
ble and useful translation out of  
Persian into Latin of my much  
Honoured Friend Master John  
Greaves.

Note, that although I have  
given to the Emperour of Con-  
stantinople his title; yet the

## The Preface.

Author of this History, and the  
Turks generally in all their Hi-  
stories give him but the title of  
سید Teghur, which they also  
give to other Christian Gover-  
nours both of Cities and Castles:  
and the reason may be, either the  
smalnesse of the Easterne Empire  
at that time, not esteemed by them  
to suite with the Grandour of  
such a title; or that they would  
neither give him a greater, nor  
equal him in title with their  
own Princes

Now because we have no Ge-  
ographie that giveth any certain  
light to the knowledge of most  
of those places mentioned here:  
I have therefore onely conferred  
them with Mr. Knolls his Histo-



## The Preface.

ry, and noted in the Margent  
what be calleth them. And  
whereas in the eleventh page,  
the City of Eznikmid is said  
to be so called from Alexander  
Macedon; and in the 74 page  
the City of Galipolie is said to  
have been called formerly Cal-  
polie: I conceive herein the Au-  
thor followeth the tradition of  
the Arabians; because it agree-  
eth not with that of the Grecians,  
and seemeth to be altogether con-  
trary to what we have recei-  
ved.

This being what I thought fit  
for the illustration and better  
understanding of that which fol-  
loweth; I shall conclude with my  
earnest desires that God would

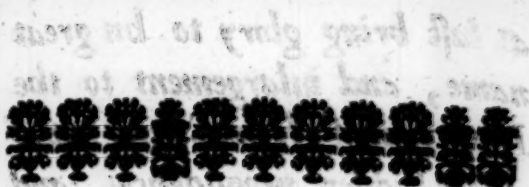
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## The Preface.

*at last bring glory to his great  
name, and enlargement to the  
Kingdom of Jesus Christ, out of  
all his hidden providences, and  
wonderful dispensations towards  
those Eastern Nations.*

WILLIAM SEAMAN.

The Preface.

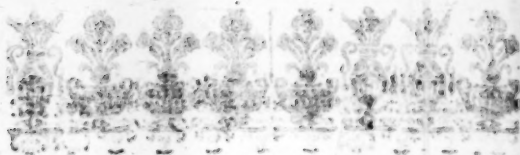


*Imprimatur,*

N A T. B R E N T.

WILKINSON & SONS





# CONTENTS

A Relation of the taking of the City  
of Fribourg, &c. &c. &c.

A Relation of the taking of the City  
of Fribourg, &c. &c. &c.

A Relation of the taking of the City  
of Fribourg, &c. &c. &c.

A Relation of the taking of the City  
of Fribourg, &c. &c. &c.



THE  
CONTENTS  
Of the  
CHAPTERS.

CHAP. II.

A *Relation of the taking of the Ca-  
stle of Aydus.* page 5

CHAP. III.

A *Relation of the taking of the City  
of Eznikmyd,* p. 11.

CHAP. IV.

The *Relation of the conquest of the  
Castle of Hereche.* p. 20  
CHAP,

## The Contents.

### CHAP. V.

*The return of the Prince, with the  
Laws instituted by him.* p.21

### CHAP. VI.

*The expedition of the King, for the  
taking of the City of Eznik.* p.34

### CHAP. VII.

*The taking of Koinunge, Tarakg  
and Meturny by agreement.* p.41

### CHAP. VIII.

*The expedition of Orchan Chan for  
the taking of Kemliyuk.* p.45

### CHAP. IX.

*The command of the victorious Or-  
chan to build a magnificent Church.* p.48

CHAP.



The Reign of the Blessed,  
Meek, and Warlike ORCHAN,  
Protector of the World.

**I**N the \* year aforesaid, af- \* That is, in  
ter *Osman* was translated the 716 year  
to paradise [that is, died] of the Hegira  
the warlike *Orchan* [upon Ann. Dom.  
his inauguration] 1325  
caused  
the noise of the ¶ imperiall drums to ¶ The word  
reach the heavens. *When the call of the* properly sig-  
(a) *mercifull came to Osman, the course of* nifieth cer-  
earth's glory arrived *Orchan*. And ac- tain great  
cording to the royall decree of *Osman*, drums carri-  
*Sult in Orchan* commanded his Lords, ed, and bea-  
and Princes, with magnanimity and mar- en on the  
tiall industry. And among things of im- backs of ca-  
portance, and moment, which hapned mels, with  
this year; the one is, from the pure the Epithire of  
chief or em-  
nents added.  
a That is,  
God.

B stock

stock of the great *Osman*, and from that glorious branch *Orchan*, there was brought forth so desirable a fruit [viz. a sonne] that a Prince equalling him in excellent accomplishments, was never yet heard of; and his father *Orchan* (the happy king) having immobalized him by the name of *Morad*, he became also renowned by the title of the warlike *Chuda Vendighiar*. And another thing remarkable is, *Congher Elp*, who in the reign of *Osman* ((b) now neer mercy wholly subdued the countrey of \* *Boly Congrepa*, and *Ak Yazu*: and *Akcha Cojah*, who also then conquered by force of armes, the countrey of (c) *Candery*, *Ermeny-Bazar*, and *Jyan Ghuoly*. These two famous Commanders being (when *Orchan* began his reign) in pursuit of the conquest of the castle, and province of (d) *Semendre*: On a certain day the Governour of that place went out of the said castle to interre a sonne of his, and the sorrowfull company, (with much grief and sadnesse,) being busied in his funeral-rites: those two fierce lions passing (after their accustomed manner) by way of discovery towards the said castle: this opportunity falling right, those skilfull horsemen

b) Viz. now dead.

\* Called *Bolli*

c Called *Candara* and *Ermenie*.

d Called *Sca-mandria*.



horfmen in the field of warre (through  
 the guidance of the blessed Lord of the  
 religious) in the twinkling of an eye, got  
 between the caſtle, and the (e) unbelie-  
 vers, whoſe thread of hope of return to  
 the ſaid caſtle being now cut, the diſmaid  
 company in a weak and broken condition  
 were ſuddenly ſcattered; Hereupon the  
 army of (f) Iſlam violently purſuing,  
 their Commanders were made captives,  
 and the taking of the Caſtle was effected  
 without trouble or delay. Now becauſe  
 the General of the unbelieving army made  
 certain proffers to redeem the ſaid Go-  
 vernour; thoſe two famous Comman-  
 ders gave adviſe hereof to the counsell  
 of the moſt renowned king, who firſt to  
 obtain money to pay the numerous army,  
 and then conſidering that no great mat-  
 ter of damage could come by ſetting at  
 liberty a poor (g) Commander; the man-  
 date of the king being had, the unfortu-  
 nate captive, was by a convoy ſent to  
 the (h) Emperour of Conſtantinople  
 and the Governour of Ayduſ; but they  
 denying to purchaſe his redemption, the

c Alibough I  
 have ſpoken  
 before in the  
 preface to the  
 word

كفار

Kuff-r (a  
 terme they  
 give to Chri-  
 ſtians) ſigni-  
 fying unbe-  
 lievers: yet  
 this being the  
 firſt place  
 where the  
 ſaid word is  
 mentioned:  
 my request is,  
 that the rea-  
 der would  
 both here,  
 and in all o-  
 ther places,  
 (where he  
 meeteth with  
 it) under-  
 ſtand it to  
 ſignifie un-  
 believers  
 only in oppo-  
 ſition to I-  
 ſlam, as  
 thoſe who

neither believe their Impoſtor, nor Alcoran. f By Iſlam (ſee the road &  
 underſtand) are meant the Turky throughout the book. g Turk; Eaſtly  
 guide. h Turk: Governour of Conſtantinople.

army was brought to a rendezvous, and sent against those warriors with an intention to force them. After the encounter of the two squadrons (with much labour) the army of Islam became conquerour, and the army of the adversary was put to flight. And afterward the Governour of Eznikmyd redeemed the said Governour of Semendre for a great summe of money, which summe was again spent for provision of warre, towards the subduing of the countrey of Mustery, and the government of the countrey of Semendre with the borders therof, was by command of the renowned *Orchan* settled upon *Akcha Coja*; the confines of which countrey being nigh to Constantinople, they oftentimes became a prey and spoyle to the inhabitants of those parts.

C H A P.



CHAP. II.

*A relation of the taking of the castle of Aydus.*

THE gaining of the castle of \* Aydus being aymed at by the eye of the intention of *Sultan Orchan*, he in the

(a) 728 year of the Hegira sent thither by his royall command *Conger Elp* and *Abdirahman*.

These two valiant and warlike leaders in defence of the faith besieged the said castle, and used their indeavours for the speedy reducing thereof, but because it was necessary to spend some time there, by reason of the strength of the place; they therefore waiting for opportunity and assistance, did both desire of God to make his secret pleasure manifest, and also continued the warre and fight with the

(b) enemy.

When God will have a thing brought to passe, he facilitateth the causes thereof; according to the sense of which the unfortunate Governour had a fair and vir-

\* Called Abydos in our Turkish history by Mr. Knols, but I suppose by a mistake from the nearness of the two words: for it appeareth by this history, that the castle of Aydus was so nigh the city of Eznikmyd that upon the taking thereof, the said castle was dismantled as useles, whereas Abydos (being one of the Dardanelis) is distant from Eznikmyd very neere the whole length of the Propontike sea, viz. about 150 miles.

a Ann.Dom. 1327.

b Turk: wicked enemy.

c Turk: that  
admired  
beauty seeth  
in the world  
of similitudes  
that, & c.

عالم  
مثال

tuous gentlewoman to his daughter, whose countenance was of unparalleled beauty. On a certain night her cheeks resplendent as the moon, being hid in the cloud of her chamber, her *Narcissus*-like eyes entred into a profound sleep, where (c) that admired beauty in a vision, thought that upon a sudden she fell to the bottom of a dark, deep, and horrible pit; out of which desiring to find a way, and means for her escape, how much soever she lamented and cried out for help, no one of her acquaintance came to her succour; whereupon conceiving that fearful pit to be the snare of her destruction, all hope of relieve being now cut off; she upon the sudden espied a young man, whose lustre dispelled the darknesse from the brink of the pit, where he stood waiting for her deliverance, and drew her from an abyſſe of horror, to a high degree of joy: He likewise pulled off her defiled garments, and brought her neer to paradise, by vestments of glory. When that moon-like beauty was awakened out of her sleep, she was wearied with thoughts concerning the interpretation of the dream, and restlessly enamoured with the young

young man she saw. On a certain fair  
 day that (d) beautifull Lady, to drive a-<sup>d Turk: heart-  
taking moon</sup>  
 way frightfull melancholy, betaketh her  
 self to a place of delight, and looking  
 from a tower of the castle towards the  
 army ( refuge of victory ) the warlike  
*Abdyrahman* was in the front of the  
 squadrons within prospect of that high  
 tower; whom when she saw, she certain-  
 ly believed, that the young man which  
 plung'd her into the torrent of love, and  
 made her wander in the air of delight,  
 was the Generall of those warriors. So  
 when she had wel considered his(e) plea-<sup>c Turk: heart-  
pleasing.</sup>  
 sing countenance; and known him to  
 be the interpretation of her dream; be-  
 ing well educated, and skilfull in wri-  
 ting the Greek tongue, she related in a  
 letter the passages befallen her, and made  
 her desires known of turning to the  
 (f) faith: she likewise said, if your inten-<sup>f That is, to  
their religion</sup>  
 tion be to take the castle, depart from  
 hence in a posture as if you fled, and such  
 a night, together with some valiant men,  
 come to the foot of the castle, and the  
 taking thereof with much ease will be  
 effected. According to this counsell she  
 pressed much her request made for their  
 flying retreat, and having finished her  
 letter,

letter, she fastned it to a stone, and threw it towatds the army of *Islam*. The stone

like a \* pigeon letter-carrier, lighted in the front of the army (guide of victory)

\* حمامه و نامه بر

and rolling, it arived like a loadstone, at the very shoe of the horse of the warlike *Abdirahman*. That Generall being without much concourse of people, took up the said stone, and went to the quarters of *Akcha Coja*, where he shewed the writing to interpreters, and found out the sense thereof: whereupon sitting in councell together, they fixed their thoughts upon this way; to burn the suburbs which were about the said castle, and also to set fire on the castle of *Semendre*: so that by this means it appearing evidently that out of fear they were fled away, the unbelievers might be perswaded that they had put terror into them. In conclusion putting this in execution, the gracelesse company thinking it to be a sign of fear and dread, gave themselves up to feasting and delights, and became carelesse of their last work. In the appointed night the warlike *Abdirahman* accompanied with fourscore resolute men, went their way; who when

when they arrived at the foot of the castle, they saw that (g) Lady of comely deportment, standing in expectation upon the utmost part of a bulwork thereof. The warlike *Abdyrahman* with exceeding delight passing towards the presence of that faithfull keeper of covenant, he saw a bright cord like a shining braid of hair, provided, and let down by that beauty and unknown friend; that famous Commander like a captived lover, bound himselfe in that heart-pleasing line, by which as a spider climbeth up a small thread, so did he to his affectionate friend; by the assistance of whose heart-taking fairie-like cheeks, he mounted the castle wall: and also helping up some stout men, they quickly slew the guards of the gate, and with the key found in the chamber of the (h) porter (the <sup>h Turk: filiby</sup> <sup>porter.</sup> <sup>\* i.e. God.</sup> causer of causes assisting) the gates were taken. The wicked Governour with the rest of his companions being in his chamber of death, they violently rushed therein; where finding him drunk with wine, and proudly lying upon his (i) bed of repose, they turned him off his place of rest. So that castle without parallell was washed with the water of the sword,

sword, from the pollution of false worship, and the unfortunate Governour; the beautifull Lady with their riches and treasures, were sent to the court of the glorious *Orchan*. That gracious king after he had given praile to the King most high, gave that heart-indearing virgin in marriage to the warlike *Abdyrahman*, who highly honoured with that supreme favour and renowned conquest, became very eminent. From that beautifull union of happy constitution, there was born a sonne of virtuous disposition, called by the name of black *Abdyrahman*, who arrived to such a degree of valour, that the unbelievers of Constantinople for the terrour of him were restlesse, and sleep was forbidden their eyes, and mothers by the name of black *Abdyrahman* were wont to still their children.

CHAP.





## GHAP. III.

*The relation of the taking of the city of  
Eznikmyd.*

THE city of \* Eznikmyd was in an <sup>\* Called Nin  
comedia.</sup>cient time very great and populous,  
and was known by the name of Macedon, it having been a royall seat of *Philip*  
the father of *Alexander* of Greece; and  
because it was the place of the said *Alex.* nativity, they called it

\* *Alex. Macedon.* It is a اسكنبر ماكدون  
pleasant countrey, the air  
healthfull, and the champion most desirable: there is adjacent a large plain  
of four parasanga's in breadth, extending two dayes journey; in the midst  
of which is a great lake: there is likewise  
a wood called the Boscage sea, to speak  
in commendation whereof would be a  
story apart: there is also upon the borders  
of that countrey, and adjoyning to  
that pleasant city, a gulfe of the sea  
much celebrated by the Greeks and  
Franks. That kingdom being descended  
by way of inheritance to a Lady named  
*Talaconiye*, remaining of the parentage  
of

of the Cefars, the government thereof was in her poffeffion. Now *Akcha Coja* having by force of armes fubdued the bordering countreys and caftles; when the melody of the followers of the feft of Mahomed, by the (a) happy fucceffe of warre was publifhed in that countrey, and the conquering voice of the army of *Ifiam* arrived by fea to the ears of the unbeleever: Becauſe the (b) Emperour of Conſtantinople had ſent them (c) great guns, muſkets and other proviſion of warre, and in the way of aſſiſtance fully ſupplied them: and becauſe the city of Eznykmid was of it ſelfe well fortified, and ſtrong, and the unbeleever who guarded the confines both by land and ſea were very numerous, the taking thereof to worldly men ſeemed very difficult: but the king (of high intention) continuing conſtant in his reſolution, for the ſubduing of that kingdom; while he was employed in the preparation of proviſions for his journey, and neceſſaries for warre, *Akcha Coja* died, whom when his companions and ſouldiers had laid in his ſepulchre in the countrey of Candery (which place is to this day a place of (d) holy viſit) they joyned

a Turk: happy  
diligence of  
warre.

b Turk: Go.  
vernour.

c Whether  
there were a  
ny great guns  
at that time.

d Or pilgrim-  
age.

Joyned themselves to the gracious king. Moreover, it being represented to the Court of that glorious king, that the said honourable and spotlesse Commander, had left by his will to the subduing of that strong city; his purpose and intention was thereby strengthened and confirmed, and the government of the countrey of *Coja Ili* was recommended by him to the warlike (e) *Soliman Bassa*. <sup>c His eldest sonne.</sup>

At this time likewise *Congher Elp*, who was the conquerour of the countrey of *Congrepa*, (the place therefore bearing his name) (f) passed to the confines of mercy, which being made known to the renowned Port: because the king intended not to advance for the subduing of *Eznikmyd*, singly with the souldiers of those parts, he therefore gave generall notice of the certainty of his intention for warre; and the countrey of *Sultan Ongbi*, and the bordering countrey of *Congrepa* he settled upon his warlike sonne (of high descent) *Morad Chan*; So strengthened by the king of glory, and blessed by the conduct of fortune, in the (g) 728 year of the He- <sup>g Ann. Dom. 1327,</sup> *gria* he advanced towards *Eznikmyd*. Now because the bridge of *Sacraba* was ruinous,

ruinous, and a necessity of repairing it, they were therefore forced to stay there while it could be effected; during which time there were (by command) upon that passe more then a 100 houses raised, the inhabitants whereof (deputed for a guard to the bridge) were exempted from payments and taxes. When the victorious king had passed his powerfull army over the river, because formerly *Abdyrahman* under pretence of

h Viz. treat-  
ing to set  
him at liber-  
ty for money.

(b) selling the Governour of Semendre, had seen Eznikmyd, and thereby knew the wayes of entrance and other accidents of warre, and had likewise got perfect skill in the avenues and circumjacent parts thereof; the office of General, and Conductor of the army in this expedition, was therefore by royall command confirmed to him; so marching on, the bordering parts of Eznikmyd were forthwith possessed by the army of *Islam*, and all things for the sledge with diligence being perfected, the places of reliefe for the enemy were wholly shut up. Now there was a brother of *Talaconiye* named *Colayun*, who with a great army and much pride and arrogancy, was fortified in a castle called *Coyun hizar*, where

where he using great oppression to the villages possessed by the armies of *Islam*, refused any ingagement in battel with the warriors who passed that way: to re-  
 paire those damages, and to withstand his wicked courses, *Cara Aly* and *Ignd Elp* were sent with a victorious army to besiege the said castle. *Colayun* yet proceeding, and with his wicked arrogancy persisting in the way of opposition, and slaughter, and confirmed in his wicked purposes; there suddenly attached the revengefull breast of that faithlesse  
 (i) man, a heart-piercing, life-separating; Turk: cut-  
 sed man. arrow, the head of which entering into that souldesse lion, he fell down from the bulwork of the castle; the inhabitants whereof upon that sudden blow, and judgement from heaven terrified, (in fear of their lives) desired an agreement: the besiegers hereupon full of joy possessed themselves of the aforesaid castle with (k) great treasures. Moreo- Turk: an-  
 besieged trea-  
 sures. ver, they cut off the head of *Colayun* Turk: slay  
 body. from his (l) body, and sent it to the Imperiall Court; upon which the most puissant Emperour, caused his head to be hung before the city of *Eznikmyd*, whereof his sister being advised, (having  
 filled

filled the castle with the sparks of her fire-like grones ) compelled by force, was content to deliver the city. Hereupon she sent her chief Magistrate, with divers rarities and presents to the most Illustrious king, and made her humble request, that she might have the favour to transport by shipping the goods of the garrison, and her own treasures ; which being represented, she accordingly obtained her desires : So that contemptible company having a royall protection, imbarqued themselves, and sailed thence for Constantinople. The victorious king (assisted by the King most high) having thus (with much ease) subdued that pleasant city ; because the castle of Aydu was scituate very neer those parts, he therefore ordered it to be dismantled, and commanded away the guard thereof, to strengthen the garrison of the city. The churches and places of worship of the unbelievers were made Moskes for the righteous, and places of service for the elect : and also of one of those churches there was made a fair college, and chambers built for the students therein : likewise the villages about those parts were deputed, & assigned for the maintenance thereof.

thereof. Now whereas the circumjacent parts of Eznikmyd were at that time very populous, and fully inhabited, the one reason was, because many places of strength of the unbelievers were at the beginning of the appearance of *Osman*, made the habitations of the excellent: they hereupon considering this to be a place well guarded, and because also in any time of straights there might be a possibility of making an escape, it being situate nigh the sea; they therefore for the mutuall assistance of one another, made that countrey their place of residence. Another reason was this, because there was a place called Yalacoua, under the Dominion and obedience of Yalaconiye; which being of generall profit by reason of certain hot waters, approved by experience to be good, for the driving away of scabs, and itch; and for the cure of diseases proceeding of flegme, and melancholy: it therefore became a residence of great concourse, by the entertainment of multitudes of people. Now the originall of the buildings in those borders, and the beginning of the great resort of people thither, according to the relation of historians, was in this manner.

\* Turk: Go  
vernour.

In time past the \* Emperour of Constantinople had a heart-endearing daughter, singularly adorned with beauty, and virtue; by accident that Repose of hearts (farre be it from the bearers hereof) was without repose by the disease of leprosie, and Physicians from all parts, how often soever they met to consult for her cure, all was without profit: whereupon that Lady despairing of remedy, maketh her request in the presence of her father, that she might be removed to some solitary abode: so by advice of Physicians change of aire being esteemed good, after they had made diligent inquiry after some \* healthfull place, and found the circuit of those hot waters on the sea-side to be convenient; they built in that territory a delightfull and magnificent Palace. That heart-surprising Lady for the cure of her disease being settled there, her father and mother passed often by sea unto those parts to make inquiry of her health. On a certain day she grieved with the thoughts of her incurablenesse, weaknesse, and broken condition looked out at a window upon that green and pleasant place, where she espieth a hog so feeble, and diseased with scabs, and mange,

\* Turk:  
heart-open-  
ing place.



mange; that he appeared all over like  
 naked bones, without the least signe of  
 haire; which hog entered into that hot  
 water, and rolling himself in the mud,  
 went his way; and continuing the same  
 course for fourty days, he was freed from  
 his disease. Whereupon contemplating  
 hereon, when she perceived the proper-  
 ty that was in the water, she likewise con-  
 tinued the same order for fourty dayes,  
 and (by the blessing of God) recovered  
 her health. Now when the \* Emperour \* Turk: Go:  
 her father was informed hereof, he went  
 thither, and caused that uninhabited  
 place to be frequented; and commanded  
 severall of his subjects to live there. From  
 that time forwards those quarters be-  
 came inhabited. Now after they came to  
 be possessed by the people of *Islam*, they  
 were given for (a) Timars to the army; <sup>a Timar is</sup>  
 and the sea-coast was recommended to <sup>a certain</sup>  
 the protection of one of the followers of <sup>quantity of</sup>  
*Akcha Coja*, named *Caramurfsin*, and <sup>land, the</sup>  
 there was a guard appointed for the de- <sup>least yearly</sup>  
 fence of the sea-shore, against the ene- <sup>revenue</sup>  
<sup>whereof is</sup>  
<sup>three thou.</sup>  
<sup>sand aspers,</sup>  
<sup>and the great</sup>  
 self passeth not twenty thousand aspers: And so many times above thou-  
 sand aspers as the yearly revenue amounteth to, the Possessor thereof is  
 bound to appear in the field with so many armed horsemen.

mies shipping; likewise the village in those parts, called by the name of Camurfillu, was settled upon that warrior.

# CHAP. IV.

*A relation of the conquest of the castle of Hereche.*

**T**Here were some unbelievers, who having fortified themselves in a castle (now ruined) subject to Eznikmyd, and situate upon the rode of Constantinople: denied for a season to consign that strong hold to the people of Islam, who required it of them; hereupon *Sultan Orchan* deputed that \* Great Commander *Aly Begh* (the father of *Timur Tash*) Captain generall, and sent him with certain men of valour, against the said castle. Now during the time of the siege, there hapned a judgement by an eye-wounding maiming (a) arrow on the eye of *Aly Begh*, who although the pain of the wound were very great; yet that lion-like heart patiently supporting it, he shut his eye pierced with the arrow,

\* Turk: father of warriors.

a Turk: the arrow of judgement arrived by an eye-wounding, &c.

row, and with the other making prooffe of the shaft of his blessed righteousnesse, in the twinkling of an eye he became conquerour of the enemy. The feeble adversary desired a cessation, and by articles of agreement delivered up the castle: upon which their souldiers departed the countrey, and the subjects were confirmed in their habitations.

CHAP. V.

*The return of the Prince; with the laws instituted by him.*

THE \* Lord of warre and warriors having strength'ned the faith, by the conquest of the countrey of Eznikmyd, he commanding his going back to the habitations of the Throne of Justice: they returned to that Paradise-like countrey, (that is) to that place of residence, and hold of righteousnesse, the magnificent city of Bursia. By the way, the excellencies of that delightfull countrey, surmounting other regions of the earth, to learned men are more clear then the day: to whatsoever degree the narrations

\* V. 2. The King Sultan Orchrn.

of the praises thereof shall be multiplied by a pen adorned with jewels, it's worthy of it : abounding with naturall hot bathes , and sweet smelling odours ; *There are gardens through which the rivers flow* : the heart-ravishing aire, and Paradise-like champion exceedeth all commendation : the pools of hot waters , and fragrant-sented meadows are sights prolonging the delight of hearts : the eligancie of flowers , the sweetnesse of rose-gardens , the pleasantnesse of fountains and rivers , and the countenances of fairy-cheek'd beauties , are light presenting objects. To conclude, that delightfull countrey is able to maintain and feast, the inhabitant and the stranger ; the king and the begger : it is a region of rest, the fields of corne , and pasture-lands are large : it is also stored with commodities for the gaining of treasure, and with provision at ease to sustain the life of man. Here-upon when that King (the pleaser of holy men) had made the said city his Royall seat, and the Residence of the choicest of his army : his Brother, and dear Associate *Aladin Bassa*, who having uttered these passionate words,

*O poor King ! a consuming Lord,  
Of kingdoms, treasures, state, art thou.  
Since in this world, there is no stay :  
Desire it I, desire it thou.*

made choice for himselfe of a \* corner  
of Privacy and solitarinesse: He excel-  
ling in Judgement and Knowledge, and  
endowed with Great Understanding and  
Foresight, Eminent in the field of Vir-  
tue, of a Well-disposed nature, and skil-  
full in Affaires of state; with Gravity  
of countenance, and Honourable de-  
portment, hastened to Visit the Courteous  
King: and after he had prefaced his  
speech, with the congratulation of the  
new conquest made, by the subduing  
of Eznikmyd, and also magnified the  
righteous execution of the Laws: he  
made known to the Throne of the Victo-  
rious King, the intimate thoughts of his  
heart saying, by the assistance (of the  
favour) of the Lord, the Ottoman Prin-  
ces are now arrived to Greatnesse, and  
Glory, to Multitude of subjects, and a  
Firm estate: and through the footsteps  
of the Almighty, this Principality hath  
been continually multiplied, by an access

\* Turk: cor-  
ner of solitude  
Another hi-  
story of the  
Turks by me,  
saith, he be-  
came a Per-  
vise.

from day to day, of Riches and Dominion: likewise the armies having been Victorious, over the bordering and circumjacent parts, have by degrees obtained, and settled large quarters, and much increase of power is at hand.

First[I say]the Mony now used in our Countrey, coyned with the stamp of the renowned *Seljuccian* Kings, is of a base alloy, and passeth doubtfully: Now although it seemed not good to *Osman*, (that faithfull performer of covenants) out of the honour he bore to the remainder of the *Seljuccian* family, to make any innovation: and in the smal time past since the race of those Princes expired, by reason of accidents of warre succeeding one upon another, there could not be that care taken which was meet about these kinde of affaires: but now the Dominion being perfect and firme, and riches exceedingly multiplied; it is expedient (according to the custome of other kingdomes, who have faire ducats and coyne) that the gold and silver current in the Countreys of *Islam*, be imprinted with the High, and Renowned name of *Orchan Chan*, and so passe, and finde acceptance.

Second-

Secondly, it is necessary that according to the examples of former Kings, and the customs of Princes having Magnificent Institutions; that the garments, and clothing of the army, be in a peculiar manner distinct, and known: to the end that between the souldier and the subject by the difference of habit, there be no confusion, and that between the army (refuge of victory,) and the army of the \* enemy there may be no similitude.

\* Turk: entering enemy.

Thirdly, it is necessary for the subduing of castles, and enlargement of Territory, that there be different kindes of armies; for whereas in the entering of Castles, foot are of more strength then horse; therefore upon that occasion, the help of the Infantry is more beneficiall then that of the Cavallery: but the right method for the conquering of Countreys, is that the armies of *Islam* be multiplied with horse, that by their assistance many kingdoms may be subdued. When the King (Possessour of the throne) had given ear to the prudent speech uttered by his Judicious Brother, and discerned his affectionate desires of his welfare, being exceeding glad, and joyfull, he forcibly

forcibly pressed him to accept of a Veziership: so settling upon him (by way of freehold) a village called by the name of Fodra upon the borders of Kete; with many other graces and favours: that happy person being contented to sit down in a corner, reposed himself in that Dignity, and was diligent in the equall Administration of justice.

\*Ann.Dom.  
1328.

In the \* 729 year of the Hegira, money of gold and silver was adorned with the Renowned name of the Emperour, and the time of his reign. Also according to the clothing of the Countreys of Italy and Greece (having respect to the conveniency of the aire of those parts) they used Chamblet, scarlet and the like, made of wool, and for their heads they wore red, yellow, and black coloured felt caps: and according to the tenour hereof, those who made them white garments, by wearing white and black caps, their Noble countenances were beautified. This custome remained firme to the time of the Puissant Yilderim *Bajazid Chan*, who because he had a very numerous army to provide clothes for, there were divers sorts of garments chosen. At which time when that Lord of Lords

*Timur*



*Timur tash Begh* had made choyce of white caps for himself, and servants; that colour was taken up by the army, and by the followers of the court : but Personages of honour, and Great commanders, ordered red caps to be worn by their followers. That father of Conquerours, and Warriors, the victorious *Sultan Mahomed Chan*, who was the first of the *Cesars* of the *Ottoman* progeny, and the Taker of Constantinople ; because it was his desire finally to establish an honourable usage : he therefore commanded the generall fashion of binding *tulbants* [that is, *turbants*] about their heads, and the accustomed white caps adorned with certain Artificiall imbroderies of gold, were appropriated to the *Janissaries* only. The red caps also which were worne by the servants of great men, according to the increase of their pompe, and the height of their dignities so were they beautified, with various Embellishments : but that sort of cap which is worn by the Captains of the *Janissaries*, was the invention of the warlike *Soliman Bassa* the Conquerour of *Bolayr* : and they weare that sort of Cover, out of their great love, and respect born

to our Most Excellent and deer Lord *Gallaledin-Rumy*. The use of it was first taken up in the time of the warlike Emperour *Sultan Morad* (now in Paradise) which cap being adorned with additional imbroderies of gold, became likewise a cover for Princes, and for Lords of office, and state. In divers Warlike expeditions, and publike assemblies, the *Ottoman* kings have worn this cap for their Imperiall diadem: but at present in *Burfia*, upon the \* sepulchres of the *Ottoman* Family, the *Shashe*s (like Crowns) wound up after the fashion of *Josephs* (a) *tulbant*, for their comely sight are without parallell: and their folds are wound about with so much art, that among the turnes it cannot be known where the end remaineth; which is so artificiall and beautifull, that the consideration thereof is very pleasant. Those *Shashe*s were worn by them upon solemn dayes, and in places of worship, and other assemblies. Now on a certain time, that (b) *Vezier* (of happy memory) being in counsell together with our Lord *Cbalil*, *Cady* of *Bilejuk*, (in the presence of the Most renowned King) to finde out a way for the increase and multiplying of the army:

\* *Turk*: pure  
sepulchres.

a i. c. *Turbant*.

b *Viz. Aladin Bassa*.

army: the result of their thoughts and discourses upon this subject was, to elect and pick out the most active Youths of the Turks children, and to unite, and joyne them to the victorious \* army: \* Turk: Army my refuge of victory Whereupon it was determined, that our Lord *Chalil* should be employed in the transaction of this most weighty affair; in the performance of which service, when our said Lord had persisted with faithfulness, and used great labour, and industry; he gathered together a great number of Valiant young men, fierce as lions in the day of battel: unto every one of which there was ordered for his Salary, an *Ottoman* Asper a day, which was just a fourth part of a dram of silver. Now when the time of warre drew to an end, and that they ( by command ) were returned home, their daily pay was suspended, and they being all of them employed in tilling the land at their severall abodes, were exempted from taxes and payments. For the command of these souldiers, there were deputed Captains of tens, and Captains of hundreds, and Captains of thousands, and they were commonly known by the name of Footmen. Now these Foot souldiers in pro-  
cessse

\* *Turk: The  
king of high  
estate.*

a *Viz. The  
children of  
Christians.*

b *Turks: Eve-  
ry one that is  
born is born  
with, &c.*

cesses of time growing numerous, the most renowned King was made acquainted, that in their expeditions and marches there were many oppressions and outrages committed by them, whereupon entering into consultation with his Ministers of state, the result hereof was, that for the time to come, there should be choice made, of valiant and industrious youths, out of the (a) children of unbelievers, fit for the service, whom they should likewise innoblize, by the faith of *Islam*; which being a means to make them rich and religious, might be also a way to subdue the strong holds of the unbelievers. In prosecution hereof, there were severall persons deputed by the king, for this businessse; with order to collect in severall Countreys, about a thousand of the unbelievers children, whom they should discipline and train up in the way of Auxiliaries. (b) Every one that cometh into the world, is borne with a disposition to *Islam*. According to the sense hereof, they by this means being conversant with Religious people, and continuing in the service of Single worshippers: the light of *Islam* may penetrate their hearts, and they may be cleansed

cleansed from the pollution of false worship: likewise their desires fixed upon that which is of worth, and their hopes placed upon degrees of advancement; they may perform with faithfulness, their duties, and services. Their wages were ordained to be at first, one Asper a day, and so to be augmented, according to their abilities; and merits: and they were commonly known by the name of

\* *Janissarie*, [that is, the new ar-

my.] Those valiant men in expen-

یكچري \*

ditions of warre, and fighting of battels have been so skilfull, that by their assistance, the Most renowned Kings have gotten much fame. Likewise they having by their worthy services attained to Eminent advancements; others in contemplation hereof (with their hearts, and soules) were desirous, and did petition to have their children accepted: so that by this means, there were in a short time some thousands of unbelievers made glorious by the faith of *Islam*. Also to this very day, which is now more then two hundred years, this hath been a very certain way, for the introduction of great numbers to religion; who having had their education in the Nursery of war,

warre, have been all of them most expert in the performance of their duties. By this excellent institution the *Ottoman* Kings, singularly exceed all other Princes upon the face of the earth : and are much celebrated among all judicious

c *Viz.* Mahomet.

d The blessing usually given him by them, I have purposely left out both here and in other places, as somewhat unbecoming a Christians pen.

e *Viz.* Islam.

men. The propagation of the Religion of *Islam*, and the passage to the glorious faith of the Lord of the sons of men; was never heard to arrive to such a degree in any age. Likewise by the grace of Almighty God, the Standerd of Religion, shall be from day to day exalted, and by the successful diligences, of the Sword of the *Ottoman* familie (Conquerours of the world) separating between the obedient, and the faithlesse; the light of the Law shall shine from East to West.

*Perpetuate with excellency, O my God, the Ottoman Family :*

*Eternize the strength of the Royal Throne of the Ottoman Family.*

After the Institution of the Order of the *Fanissaries*, the other foot-souldiers had lands and corne grounds assigned them instead of their wages; and it was ordained that at their returne from the warres,

warres, they (imploying themselves in the tillage of their lands) should be free from all payments and taxes. There was likewise (after the said manner) established of the children of the Turks, a certain number of horse for Auxiliaries to the Army, to whom there were places appropriate, and corne lands by assignation confirmed, and they were called by the name of *Musselim* [that is, persons exempted from taxes.] Now over these there were appointed Heads of Companies, according to their severall degrees, and the Institution of the *Sanjak Beghs* (*viz.* Lords of colours) was then established.

*f For the  
Readers  
better un-  
derstand-*

ing of this Institution; every Bassalik, or Province in the Turkish Empire hath therein a certain number of Sanjak Beghs, (that is; Lords of Colours), and ordinarily the Annual Assignation, or Revenue of these Sanjak Beghs at their first Investiture, is according to the modern establishment, two hundred thousand Aspers; and as often as by their good service they deserve an increase of pay, there is an addition of twenty thousand Aspers yearly, out of the Grand Signiors owne lands assigned them. But when the person promoted to the dignity of Sanjak Begh hath his breeding, in the Kings Court as a domestick of the Emperour; he hath then assigned him a greater yearly revenue then two hundred thousand Aspers. Now for every five thousand Aspers that a Sanjak Begh possesseth of Assignation, he is obliged to maintain as well in peace, as in time of warre, an armed horse-man, *viz.* that Sanjak Begh who possesseth two hundred



thousand Aspers revenue, is obliged to maintain forty armed horsemen at his own charge in the service of the Emperour, except those Sanjak Beghs, who belong to the Province of the Captain Bassa, or Lord Admiral: for they instead of horse, maintain every one of them at their own charge an armed Gallie.

## CHAP. VI.

*The expedition of the King for the taking  
the City of\* Eznik.*

\* Called  
Nice.

THE valiant men that resided in the Castles of *Cara Techin*, and *Dargan*, did in such a manner distresse, the unbelievers of the City of *Eznik*, that the Inhabitants were not able to go forth, so much as to the Gardens and Vineyards about it; neither could the souldiers in the Castle issue out to the adjacent parts therof: if they went but sometimes to the Lake to take a few fishes, they themselves were taken by those warriors. Now because they had continued long in this condition, and had oftentimes desired assistance from the Emperour of *Constantinople*; urging the affinity that was between them, and that if the City of *Eznik* were taken, it might be suspected, that by course, it would fall next on that City:

\* Turk. Governor.



City : hereupon the <sup>h</sup>Emperour of *Constantinople* having issued out much treasure in the raising of souldiers, and prepared a great Army, furnished with all sorts of provisions, and victuals : he sent it for their assistance, to the landing place of *Tailak Ova*. After the arrival of the Spies, of the victorious *Orchan*, and their representation of the true state thereof ; he gave command for the putting his Army in order, and ordaining *Soliman Bassa* the General, he sent it against the unbelievers. Now there being a party of valiant men, of the Vanguard of the Army, sent out to attend the motion of the unbelievers forces : upon advise that they were already landed at *Tailak Ova*, and gotten to a place not far distant from *Exnik* : they in an instant gave notice hereof to the warrelike *Soliman Bassa*, who with greatnesse, and prosperity gave command for a sudden march towards the <sup>i</sup> Enemy. By <sup>\* Turk. ex-</sup> accident in a dark night, the obscurity <sup>ing enemy.</sup> whereof, was like the darknesse in the Wickednesse of unbelievers : and the thundring tempestuous clouds, were like the weight of the Sea, upon that defiled company. *We rained on them a raine of*

ulus) a<sup>a</sup> Effai, *a raine of such as chastise*. Accord-  
 ing to the sense hereof, after the war-  
 like *Soliman*, like a tempestuous cloud,  
 with the lightning of his fiery sword,  
 had invested, and assaulted that wicked  
 Army: (by the assistance of the Almighty)  
 he became victorious. Those of the  
 unbelievers who escaped the sword, were  
 made captives, and several of their Ge-  
 nerals, and Commanders of note, were  
 bound with chains, and sent to the Court  
 of the glorious King: upon whose arri-  
 val he (having first given thanks to the  
 1 Viz. God. 1 Lord of lords) suddenly hastned to the  
 taking of *Eznik*. Now the people of  
*Eznik* being exceedingly perplexed for  
 this disaster, were in great fear & dread:  
 likewise having been a long time block-  
 ed up, the Famine and Pestilence raged  
 among those Idolaters, by means where-  
 of divers of them were destroyed. After  
 the<sup>m</sup> Governour had reflected upon his  
 present state, his courage was much a-  
 bated, by the prosperous successe of the  
 King. For when they saw the Army de-  
 stroyed upon which they relyed, and  
 that the Commanders thereof were  
 made captives; judging their condition  
 desperate, they desired an accord. The  
 victori-

m Turk: im-  
 pure Gover-  
 nor.

victorious King according to the sense of this saying, *Mercy is the Almes of Victory*, putting it into execution, gave them peace. Now because the Inhabitants of the City of *Eznik* had had experience, during the time of their straits, of the Justice of *Orchan*; and the people of those parts had heard of his good government, and protection: they left not their habitations to follow the blinde-hearted Governour, but remained firme, and right in their obedience: and after their Commanders were gone to Constantinople, being urgent with the most Renowned King, they invited him to a heart-opening, joy-prolonging vineyard, and there perfected all the duties of their service.

In the \* 731 yeare of the Hegira, after the City of *Eznike*, with those Paradise-like places, and many other delicacies were possessed by the happy industry of the divinely assisted King, he commanded Churches and places of worship to be built. Upon a certain day there stood in the high way, as the King was passing by, severall women of the unbeleever; to whom (after inquiry made into the state of their affairs) they answered, that they

\* Ann. Dom.  
1330.

were widow women, whose husbands in the time of the siege, by famine, pestilence, and many other diseases; as also by the arrows, and swords of valiant stout-hearted men were killed and destroyed; and that now they remained in a comfortlesse condition. This being represented to the King, he moved with compassion, commanded that those of the \* victorious Army who were willing, should marry these women, and reside with them in their habitations; upon which those valiant men were ordained a Garrison for the defence of that City. The Churches which remained from former times were made Mosques, excepting one, which was ordained a College. Now the government of the said College was recommended to these two

\* Turk: Refuge of widow-  
7.

جامع علوم الاولين  
والاخرين

Learned men, viz. to that \* Comprehender of all ancient and modern learning, that Revealer of secret doubts,

that Most Eminent among the students in hidden and manifest sciences, Our Most

Excellent Lord (a) David Cesar,

داود قيصر a who by his great renown was like the sun in the serenitie of the day

And,

And to that Patron of eminencie in Manifest sciences, *Shich Sa'ereddin* of Cognia, who was the famous disciple of the Most Excellent Judge of Ermuly, and one so (b) singular in the knowledge of \* Manevy that all others had their dependence on him.

b Turk: he was the chief pole of the tent, upon which the lesser stakes or pins have their dependence.

The King likewise gave command, to build for travellers and strangers, a Hospitall, and Publike Inne, with a continuall provision of food for the poor: where ordering many Curious delicacies, and Kingly dainties to be dressed the first day, he himself in person commanded the division of the food, and with his happy right hand made the distribution: He likewise appointed the Candles, which were to be burnt, and with his own fair hands he lighted them. To conclude, he by his many publike favours, and generall benefits, caused that pleasant Countrey to be fully inhabited, and the people thereof to rejoyce.

\* مانيوي

Among all the commendable things of that Countrey one is this, Neer adjoyn- ing to the Castle, there is a Lake of that magnitude, that a horsman upon his speed, can hardly incompasse it in one day. The fishes also taken therein are of

such delicacy, that for great rarities they send them for presents to the borderers on that Countrey. Moreover, when there remaineth but little water in the said Lake, by reason of scarcity of rain, there are seen in the midst thereof, the *vestigia* of great fabricks, which are (as they say) the remains of the buildings of *Sem* the sonne of *Noah*, on whom let there be peace.

After the Floud he built *Eznike*, and dwelt therein, as is commonly said; which place was inhabited before the Countrey of Greece. Likewise of the clay of that Countrey, there are made fine Earthen vessels, which cannot sufficiently be commended: they are like the Porfrey dishes of China: the fine Bricks also wherewith the inside of Churches, Mosques, and Great buildings of Greece are flagged, and overlaid, are the workmanship of that Countrey. The fertile trees, and delicate fruits, which grow there, are not to be had in every Region. The \* healthy Springs and pleasant Fountains are without number; and the Champian is exceedingly delightfull. Whereupon after those confines full of Joy, were made the happy portion of the

\* *Turk: well  
digged  
springs.*

Pro.

Protector of the world, the Royall Court of *Orchan*, and the Residence of Kingly justice was sometimes kept there.

CHAP. VII.

*The taking of (a) Koinung, (b) Tarakgy and (c) Meturny by agreement.*

*a* *Gevinnest*  
*b* *Called Taraxa.*  
*c* *Medurne.*

After the government of the Countrey of *Eznikmyd*, was recommended by the Most Puissant King, to the happy successe of *Soliman Bassa*, his Most Renowned Sonne: he by his Commendable deportment, proceeded in that Countrey with so much sweetnesse, that he caused the subjects to forget their former Kings, and made the time past seem unpleasant to them; likewise the Love of the *Ottoman* Family entred into the hearts of those people, and the Light of religion penetrated the mindes of many of them. After this manner he making his progresse to and fro in that Countrey, every one that delighted in the obedience of the Righteous King, became well known to his Youghfull fortunate sonne.

In

\* Ann. Dom.

1312.

In the\* 732 year of the Hegira, the said Prince proceeded on, for the subduing of the new *Tarakgi*. Now because the Governour of that Countrey judged himself altogether unable to resist; and likewise knowing the people of those parts to be propense, and inclinable to the subjection of the Emperour of *Islam*: he therefore necessitated hereunto met the Prince, and obeying his commands at the very first, of his own free will and desire, he consigned him the Countrey. The Work of the People of those parts, was to make Combes, and Spoons; and the same arts are to this very day exercised among them. After all things necessary were provided for the defence, and protection of this Countrey, they marched forwards to the Castle of *Koinung*: the People of which Countrey, in imitation of the former, upon publication that they should enjoy their Inheritances, quieted their mindes; and all of them having hourly experience of the goodnesse of the King, in his compassionate and mercifull Lawes, they settled themselves in their places of obedience, and were famous in the performance of their duties. Hereupon their Governours  
like.



likewise (there being no remedy) desired conditions of agreement, and delivered up the Castle. The Freeholders inhabiting those parts, were imployed in the making Cordage: likewise divers of them were Horscloth-weavers, and Makers of provender-sacks. Now because the commodities of that Countrey were of use for the horses of the valiant, the taking thereof was a rejoycing to those Trades, as being matter of profit to them. From thence (having received a Royal command) he marched towards Meturny: the Governour whereof, *According to the wise man, who learned instruction from others*; so following the examples of the Governours of Tarakgi and Koinung, he met the Prince with all expedition, and made choyce of subjection and obedience. Thus that famous Prince (The Contenter of good men) by his desirable deportment, subdued many Countreys: and in this place he so manifested the footsteps of his Justice and equity, and made the hearts of the Inhabitants so rejoyce, with the Eminent mercy of the King, that all their remaining sadnesse was, because in time past they had not such a Governour of their Countrey.

After

After these Countreys were thus taken by agreement, and conditions of peace ; by reason those High-spirited warriors had received no profit by pillage, and booty, nor inriched themselves by accustomed plunder, and spoyle , that Renowned Generall, divided, and distributed to every one of them, ( according to their severall qualities ) possessions of corn-grounds, and other lands, by way of freehold : which Judicious establisment of his when he had signified to his victorious father, and received his approbation, there followed a generall rejoycing, with great expressions of thankfulness. Also those estates have continued in the possession of the owners, from generation to generation, according to the assignation of that Heroike Prince, and are injoyed by their posterity to this very day.

CHAP.



## CHAP. VIII.

*The expedition of Orchan Chan, for the taking of Kemliyuk.*

**T**He Imperially-minded, and victorious *Sultan Orchan*, whose ultimate intentions in his Inlargement of Dominions, and Exaltation of his Throne and dignity, was the propagation of Religion, and the Faith, and the establishment of good Laws for his subjects.

In the \* 734 year of the Hegira, the \* *Ann. Dom.*  
Powerfull Throne of that Emperour (of 1333.

Righteous customes) being resident in the City of Eznik : On a certain day he sat in counsell, with his Ministers of state, and great Commanders, about the ordering of affaires for the subduing of Kingdomes ; to whom he said, Whereas by the assistance of God, our (a) victorious Army is sufficiently powerfull for the taking of the Castle of Kemliyuk, situate upon our borders : which being joyned to the (b) Islamian Kingdomes, the wicked intentions of the Countreys of the unbelievers will be much frustrated : wherefore, since we have onely

*a Turk: army  
refuge of  
victory.*

*b Or King-  
domes of  
Islam.*

waited

\* Took pa-  
trons of pru-  
dence.

waited for a fit opportunity to subdue, and destroy the said Castle, what course shall we take at this time to accomplish it? In answer to which, the Ancient \* prudent men made this relation; that whereas in the time of *Oman* (now resting in Paradise) *Black Timur Tash* was sent with *Akcha Coja*, for the reducing of that place: they therefore represented to the Throne of dominion, that *Timur Tash Begh* was skilfull in the places of ingresse and egress, of assault and retreat about the said Castle; so after they had desired of God to make known unto them the way to subdue it, and the light of prudence to take it they spake in the presence of the Renowned King after this manner: In that time of Joy, the Ancient Warriors, and valiant Conquerours, declared their opinions upon this subject to be: that a select number of Gallant souldiers should be sent, to fall upon that Castle, in the time of harvest, who might gather the fruits of those parts, and the grain of that circuit, and lay it up in store for the maintenance of the victorious Army: and for other provision of victuals, and necessaries for sustenance, they should make prey and booty

booty thereof; as likewise of all other goods. So that the Castle being hereby much straitned that winter, in the spring when the Emperour of Islam, shall with his Powerfull Army incompasse the said place; they being in a weak and broken condition, will be necessitated of meer force to deliver up the Castle. This \*pleasing counsell so penetrated the Clear Judgement of the victorious Orchan, that he gave command to send five hundred valiant men upon this design, to weaken the enemy; and having appointed *Black Timur Tash Begh* to be their Commander in chief, he marched thither to put the said counsell in execution; and accordingly laid up their corne in a place for store, and made the world seem narrow to their eyes by this purpose of war. Now the winter being past, and the provisions of those naughty people consumed with many straits, and murmurings; that Most Puissant King came in the spring with a Numerous Army, and besieged the said Castle; where after he had been employed in the prosecution of the warre about a month, and inflamed by the fire of slaughter; the Enemy became very weak, and quickly desired

\**Took heart-  
pleasing.*

con-

conditions of peace. So they accepting articles of agreement, and begging pardon of the Most Gracious Emperour opened the gates, consigned the Castle, and sincerely kept their promise of obedience.

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## CHAP. IX.

*The Command of the victorious Orchan to build a Magnificent Church.*

**N**OW because the Intentions of the High desires of *Orchan*, were shut up within the manifestation of the splendour of the Mussilman Religion, and his Renowned indeavours included in the obtaining of an abundant recompence, and reward [in heaven :]

\* Ann. Dom.

1335.

Therefore in the \* 736 year of the Hégira, that in the City of Bursia, there might be a Place of worship, established in piety, to make prayers, and requests to God ; to be a Retiring place for the Godly, and a place of refuge for the devout : he built a Magnificent Church, where he appointed convenient places for the Poor, for the Learned, and for the

the Religious: he likewise built a Bagno  
 [or Bath] a publike Inne, and a Hospi-  
 tall amplified with a plentiful diet: also  
 he ordained in the said City a College,  
 of the Church well known, by the name  
 of the Monastery, where he commanded  
 chambers to be built for the schollers;  
 likewise for the maintenance of the said  
 College and students, he settled lands,  
 and indowed it with an abundant reve-  
 nue. Moreover, he appointed for the  
 Hospitall a certain number of servants,  
 and other Judicious men, and appropri-  
 ated lands for their stipends, and clo-  
 thing. Thus performing in a short time  
 many publike good works; and generall  
 benefits for the good of his subjects:  
 there was nothing wanting, uneffected  
 by that Famous Prince, according to this  
 saying: *Out of love to paradise hastning  
 to good works.* So that Layer of founda-  
 tions for the faithfull, that Maintainer of  
 peace and love, that Ballance of equity,  
 that Preserver of the world, that Uphol-  
 der of the High Throne of government,  
 was the first of the *Ottoman* Family, that  
 prosecuted speedily the performance of  
 good works, and raised Fabricks of cha-  
 rity. Let Almighty God perpetuate his  
 E Glori-

glorious Off-spring of High descent to the day of the resurrection. After this manner, in appearance most desirable, that building had its foundation from charity. Moreover, through the Excellency and favour of the Almighty these Everlastingly faithfull Princes, continue even to this very day, their Beautifull works of charity, and Inestimable almes-deeds. The Monuments of their good works are famous to the world, the Fragrancy of their liberality and favours, is spread throughout the frame of Regions. The Records of the charitable deeds, and gracious favours of these most mighty Princes, on the face of the earth, with their commendable customes; are a History so translated, that the Arabians, and Persians do study, and contemplate on their Excellent works of charity, from that Learnedly composed book.

CHAP.





## CHAP. X.

*The subduing of the Countrey of  
a Curasi.**a Called Ca-  
rajina.**\* Turk: The  
crowned  
King, in  
pompe-like  
Muzaffer,  
his court like  
that of Alex-  
ander, glo-  
rious as the  
King of  
kings, the  
generally  
kind, &c.*

\* **T**HE Renowned and victorious King, the generally kind, and loving *Orchan* being now (by divine assistance) fully settled, and established on a place of rest, and dominion, and protection of the world; his Kingdomes being enlarged by monuments of equity and justice: upon the approach of his Conquering banners to the Countreys of certain Princes of *Islam*, those who were Judicious, considering the cleernesse of his glory, and the numerousnesse of his Royall attendance, became his Allies, and persevering in the stability of their Friendship, were faithfull in the time of their Leagues: among whom *Agelan Begh*, Prince of the Countrey of *Curasi*, who being of the stock of the *Seljuccian* Princes, and established in the government of that Countrey, had a strong Army, and attendance, with great riches, and honour. Now because from the beginning of the manifestation, of the

dominion of *Osman*, to this time, there had continued between these two Renowned Princes a firme accord, and perfect friendship: he therefore sent a deer brother of his, by name *Tursun Begh*, to be resident in the Court of *Sultan Orchan*. Now *Tursun Begh* in that just and righteous Court, performed with such faithfulness the duties of his service, that the \* *Sultan* (of high descent) accounted that towardly young man, as one of his Glorious Off-spring, and out of his great affection he promoted him to a high degree of honour and dignity.

\* Viz. The King.

\* Ann. Dom. 1336.

It came to passe in the \* 737 year of the Hegira that *Agelan Begh* died, and his eldest sonne being present, succeeded him, and became Lord of the Army, and Countrey; where after he had reigned some small time, the chief Ministers of state being offended with his unprincely carriage, they had recourse to the presence of that Excellent Governour, and Prudent Counsellour, the Judicious Vezier *Hagi Ilbegh*, making it their request to have *Tursun Begh* from the Court of the King (Refuge of the world) having before agreed among themselves, to submit to his government and protection; upon

upon which they now made a firme league and covenant: and chusing out of themselves some persons of honour and trust, they address'd them with rarities and rich presents, to the Throne of the righteous Court. Now when the King (Refuge of kindnesse) was made to understand, the true state of the matter, he caus'd *Tursun Begh* to be present, who after he had heard the message of the Embassadors, and uttered his accustomed blessing and praise, said: If they esteem this abject servant of theirs, worthy of so much favour, as to make him Prince of a Countrey: it is not unlike their deportment full of sweetnesse: but for my self, although in this Court and

\* Pallace of honour, I be but as the Ma-

nager of a broom, yet persevering in the duty of my service, I shall attain the blessednesse, both of this, and of the other world: howsoever, because the ultimate intentions, and desires of my Most Gracious Lord, in making warres, and taking Countreys are, that the Religious may live quietly, and to establish good lawes; therefore my request in this transaction is, that your Majesty would give testimony of the faithfulness of my

\* *Turk: Nest of honour.*

\* Called Pergamum.

service, and accept of *Aidanjuk*, and *Minas*, and *Baly Kesry*, and \* *Bergama*, and *Edermid* as a present: and let the Castle of *Bighiar*, and *Chizelge Tuzla*, and *Jyasmend*, and the other hereditary Countreys, be given as an almes to your Oratour. After he had in this manner made his petition, in the presence of the Most victorious King, his request being granted, and thereupon order given for the rendezvous of the army, they set forwards upon their march. Now because the Countrey of *Olubat* was the chiefe rode for an army of warre, there was command given they should passe that way: and having wrested out of the hands of the unbelievers two Castles, named *Coliyus*, and *Iliys*, they entred into the Countrey of *Kermasty*: which place was governed by a Lady named *Kermasturye*, of the Off-spring of the *Cesars*, and the Countrey it self was called by her name: she with banners of honour hastning to receive the Most Gracious Prince, and accepting conditions of protection, was esteemed worthy of his favour: likewise also a brother of hers called *Mihale*, who was Governour of the Countrey of *Mihalich* (for

(for which reason that place is known by his name) he accompanying his sister, they went with speed to receive the King: where after they had declared their obedience, their presents were accepted; and they being satisfied with their Royall entertainment, and receiving infinite favours from the Invincible King, were again confirmed in their severall Governments. The Governour of Olubat also, upon consideration of these transactions, with all expedition made his addresses to the Court of the Most high King, where after declaration made of his obedience, he likewise by the favour of the King obtained his desire. The Princes bordering on the Countrey of Curasi, walking after this manner in a way of obedience: the Most happy King with greatnesse of courage making all speed to that Countrey, he commanded to march towards Baly Kesry, the Royall seat of the Government of *Agelan*. Now the Sonne of *Agelan* making his residence in Baly Kesry, and considering that he had not force sufficient to resist that King with his numerous army: he therefore with a broken heart, fled from Baly Kesry, and seated himself

in the Castle of Bergama. In the mean<sup>n</sup> time *Hagi Ilbeghi*, who was the Vezier of the deceased *Agelan*, and his Coun<sup>t</sup> fellower in affaires of government, accompanied with certain of the Nobility, and Ministers of state of the said *Agelan*, came and prostrated themselves at the High Throne of *Orchan*, and finding acceptance, with their rarities and presents; the commiserations of *Orchan*, and his princely favours were manifested towards them. So having guides for the way, and conductors for the \* victorious army, there was command given, to march from Baly Kesry to the Castle of Bergama: unto which place when they arrived, and had begirt the said Castle,

\* Turk: Associate of victory.

a Turk: The King refuge of mercy.

(a) the Mercifull King gave order that *Tursun Begh*, and *Hagi Ilbeghi*, with their companions should appear before him; to whom he gave this most excellent admonition saying, Among the peo-

ب موجب شرعي

يوغی کن

ple of Islam (b) the sense of the law not being known, to proceed in a way of warre, is forbidden, and sinfull: and also the goods and estates of the subjects being hereby confused. and disordered; those actions at last must needs be wicked and pernicious:

cicm:

cious : Therefore since that the Nobility of this Kingdome are desirous of your protection, and make it their request to be under your government, abhorring of, and flying from your brother ; it is but humanity, and fraternall duty, that you together with the Nobility of the Kingdome, should go to the gate of the Castle, and procure an interview with your elder brother ; where speaking with him face to face, and inviting him to an accommodation, you shall do well to turn your contentions into love, and perform the obligations of brotherhood. *What profiteth the world, that it should be contended for with the price of blood?* Therefore having regard to the sense hereof, look upon one the other with a sincere eye ; passe by such things as are past, and be reconciled. Moreover, according to equity, divide the Kingdome between you, and be either of you contented and satisfied with one halfe: so strive to comply with the desires of each other. This judicious counsell being generally applauded by all present at the assembly, *Turfun Begh* was obedient to that royall command ; hereupon he went with the Nobility of the Kingdome of Curasi to the

the wall of the said Castle, where fixing himself at the foot thereof, without the least suspicion, he spake face to face with his brother about dividing the Kingdom, and made demonstrations of his fraternal love; but here contrarily that Mercilesse wicked person, with a *heart-piercing livelesse* arrow, drawn out of the quiver of malice and impiety, he took away his brothers life. Now the people in generall, both poor and rich of the Countrey of Curasi, seeing their beloved Prince to be slain, made all possible speed to the Pavilion and Court of the King, where they uttered their complaints and exclamations; upon which the gentle mind of *Orchan*, according to his accustomed clemencie and compassion, was so much disturbed, that their Rose-gardens of joy should be thus faded and withered, by that innocent Prince his being made a marke for the arrow of death, that that Mercilesse man, worthy to be exempt from mercy, was made the object of the Kings wrath. Whereupon in conformity to his Royall command, the common criers proclaimed, that whereas at present, the protection of the people, and estates of the Countrey of Curasi was



was from *Orchan*: the Freeholders therof, and personages of quality should be established in their places, and that the food of the followers of that Tyrant should be fire and sword: but for capitall offenders let them addresse themselves to the skirt of pardon of the Gracious King. After publication made, the people of the Countrey, who were before of themselves, alienated from that Tyrant, and desirous hereof: likewise the valiant men both in castles and cities, without any demur opening their gates, they in generall with al promptitude addressed themselves to the Court of the High & magnificent Prince, and adhered to the skirt of the Gracious *Orchan*. But that false-hearted Traitor presuming upon the strength of the Castle, persisted in rebellion, and became singular in a way of obstinacy. Finally, the people of the City of Bergama, when they had promised obedience to the King, that passeth by revenge, they spake to their Commanders after this manner: Whereas both army and subjects, inclining to the subjection of that Courteous King, have consigned the keys of their severall Castles: what strength, or force have the people of Bergama

Bergama alone, that we should refuse obedience? Necessarily, there being a free and voluntary submission, all offences past will be pardoned: we all of us prostrating our selves at the skirt of the Kings garment, will ingage he shall wink at that great offence which hath succeeded. That King is a victorious Prince, and of Invincible courage, but he is Renowned for the pardoning of those who confesse their faults. If you accompany us not in this purpose of ours, and follow not our counsell; know for certain, that by force and might, with bonds and fetters, you shall go to the Court of the Most Religious King. When the son of *Agelan* saw the confederacy of the people of Bergama, he entred into such a melancholy, that it is impossible to expresse: and finally, of meer force, that wicked Governour of Curasi, begging to be excused, for his uncivill deportment, after he had kissed the feet of the King eminent in mercy, and had so farre obtained pardon for his sinne, and impiety, as to be freed from death; he was by command sent to the City of Burfia, where after two years residence, he was made a Butt for the arrow of Pestilence, and

and destroyed by the point of that in-  
venomed shaft. Thus the Countrey of  
Curasi, afflicted by the miseries of war  
and slaughter, was refreshed under the  
happy shadow, and became the habita-  
tion of justice, of the Most Gracious  
King. After the Nobility of the Coun-  
treys were confirmed in their offices, and  
the generality of the subjects settled in  
their habitations; the Government of  
the said place was recommended to his  
Most Deer Sonne, the victorious *Soliman*  
*Bassa*; and the superintendency of the  
army, was committed (according to their  
former power) unto the charge of those  
prudent Counsellours of state *Hagi Il-*  
*beghi*, and *Gazy Fazil*, and *Ege Begh*,  
and *Ornus Begh*. After this manner, the  
ineffable wisdom of God guiding the  
affairs of the King, the Government of  
the Countrey of Curasi was established  
on those High and Mighty Princes: So  
with much honour and successe they  
marching back towards Bursia: because  
the treacherous dealing of the Gover-  
nour of Olubat was manifest, he was put  
to death, and his Countrey made a habi-  
tation for *Islam*. Likewise by command  
given they kept their residence that win-  
ter in Bursia.

## CHAP. XI.

*The taking of Enahör, and Emrud Ily, and  
severall other Castles.*

**N**OW there being yet severall Forts and Castles upon the sea-side, which were the abiding places of unbelievers ; there was command given to march towards Inahor, situate upon the confines of that Countrey belonging to the people of Islam : where when they arrived, so soon as the Castle was compassed with crimson banners, in shew like a garden of tulips, the heart of the cowardly Governour, was by the appearance of the terriblenesse of the army of Islam so broken with horrore and feare, that upon the very first onset he delivered it up. From thence (upon command) they marched, and besieged the Castle of Emrud Ily ; the Governour whereof, knowing himself also too weak for any incounter or opposition, he accepted Articles of agreement ; upon which his Castle, and parts circumjacent, were possessed by the Righteous Prince. Likewise other garrisoned Castles, and remaining

remaining Governours, making haste to tender their obedience, they consigned the keys of their Fortresses of defence, at the Court of the Gracious King. The Castles which were usefull and good they preserved, and destroyed the rest: so they returned to the Royall Throne, with riches and safety.

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## CHAP. XII.

*The Relation of the taking and subduing of Greece.*

**I**N the Habitable world, and among the seven climates, peopled by the sons of *Adam*, the Northern Countreys are famous for a perfect temperature: and of all the Northern Countreys, the Kingdom of Greece, for the surpassing elegance and beauty thereof is much celebrated: the water, and aire, the joy-prolonging champion, the pleasant prospects, and non-paragon beauties, to Ingenuous hearts are most desirable: the fountains full of delight, the grieve-destroying meadows, the abundance of delicacies, the provisions for life are infinite:

nite : the sterile places abound with profitable wels, and the hils with sweet-tasted springs; many places are furnished with mines of gold, silver, and iron : the Castles are lofty, and strongly built: both Countreys and Cities are habitations of joy. The commendable things thereof are endlesse, and the good things innumerable : to conclude, with whatsoever praises, that habitation of content, and residence of delight, shall be celebrated, come short of the excellency thereof. These things being thus, two sides of that prospect of pleasure ( the seat of a \* naughty people ) are incompassed by the white and black seas ; One other part by the River of Danubius, and the other side is made happy, by high mountains, and defensive hils. This Countrey being exceeding large and spacious, because the borders thereof were thus guarded, and the Places of accesse well garrisoned, the injurious unbelievers made it a quiet habitation. Their ships passing to all parts, and making voyages to all places, became conquerours over some of the people of *Islam*, and made them captives : and in this manner, by force of armes, and manifest victories, they

\* Turk: bel-  
lish people.

they ammassed great treasures and wealth: the structures of their conquests being high, and their mindes from the pride of their victories void of feare: their magazines were stufte with riches, and their treasuries with precious treasures. According to the tenor hereof, when they had for a long time, fulfilled

their lusts by (a) carelesse Epicurisme: upon representation of their (b) sensuality, to the Court of the *Sultan*: The desires of that Court being great for the enlargement of Territories, and their hearts affected with the exaltation of

a Turk: Carelesse feasting; or carelesse living.

b Turk: *کاهران*

The word in the Persian signifieth those who comply with their own desires: and is an Epithite given to those who do what they lust.

the word of God: by reason there were many places, of the Countrey of Greece, clearly discerned from other places over against them in *Natolia* already in their possession: their intentions and discourse being the subduing of that Countrey, they petitioned to the Throne of the King night and day, to make this necessary conquest: but upon consideration that the affair was high and weighty, it requiring an industrious and prudent personage, to take the command: the before not knowing any of greater emi-

nency, and worthinesse for this great transaction, then his Deere Sonne, the wife, and warlike Prince *Soliman Bassa*: he commanded this secret not to be published upon the confines, and borders, and charged them to expect the manifestation of this hidden enterprise from the All-powerfull Throne. By accident on a certain day that Heroick Prince, according to his accustomed manner, made a visit to the King his Father: where consulting about reducing of Kingdomes, and considering of the means thereunto conducing; there was a full debate, and discussion of all affairs. After long sitting and diversity of arguments, the assembly being dissolved, the King (Prosecutor of his desires) revealed that hidden secret, saying: How shall we passe by sea into the Countrey of Greece, and make that place a Residence for our victorious banners? Now the chosen men who were present, although they expressed their opinions, neverthelesse, because from their answers there appeared much difficulty, and the arrivall at the thing desired seemed full of hazard and danger: Therefore that High descended Prince, pleased with the enterprise



prise mentioned, and full of paternall duty and respect, relying upon the Lord of the faithfull, and begging assistance from the favour of the victorious *Sultan*: he in this manner prefaced, and formed his speech by way of desire and request, saying; If God shall vouchsafe me his assistance, and my Gracious Father incourage me; my hope is in this difficult enterprize, by the guidance of the Almighty upholding his servant, and with the favour of the Saints, and the miracles of the \* Prince of the Prophets; I shall passe naked over that troublesome sea, and by victory and conquest obtain maintenance and provision: also I trust (through happy successe) to take from the enemy both Crown and Throne. So after kisses of honour, bowing himself at his Fathers feet, he received his blessing, and taking his leave, they returned unto their places of government in the Countrey of Curasi. Where after a short time they went by way of disport to certain villages on the sea-shore, to seek a convenient place for their passage over to the other side; and coming to a pleasant Town of the Countrey of Curasi, named

\* Viz. *Mas-*  
*bomet.*

\* Viz. Little Aidan; (jakk in the Turkish bring their diminutive) Possibly it may yet retain that name from the Mountain Ids: because it seemeth to be either in, or very near the place where the City of Troy stood.

\* Aidanjuk, where the passe was narrow: they ascended those strange ruines, and marvellous buildings of *Solomon's* Pallace, now known by the name of the Fair prospect, being the place (as they say) to which the Throne of *Belkiss*

was translated. From the time of the Most Excellent *Solomon* till now, the marble stones, and mighty pillars of that high fabrick have been transported thence, to the edifices of Great Princes and Potentates: and to this very day the *Ottoman* Kings (whose Off-spring let God establish upon the Throne of peace) do bring from thence such wonderfull stones, for their Magnificent Churches, and lofty Pallaces, that the description of them would be a large subject. To conclude, that Prince keeping Court upon those buildings, the seat of *K. Solomon*, he commanded the Nobility and chief Commanders to be present: upon which *Egee Begh*, and *Gazi Fazil*, and *Ornus Begh*, who were the Governours of the Countrey of *Curasi*, with severall other Lords assembled themselves on that lofty Bulwark; where according to their

their accustomed practise, they laid the foundation of their counsell upon their intended enlargement of dominions: the Heroick Prince sitting very sad, and pensive; those who were present at the Counsell took notice hereof, and being very desirous to know the reason, the one of them said, My Lord, what kind of commands are the cause of your thoughts, the contemplation whereof maketh so great an impression? The Good Natur'd *Soliman* answered after this manner: I am considering which way the passing of this hazardous sea, and the conquest of the Countrey of Greece might be effected; this is the businesse I am contriving of: can you find me a Guide, that in the way of God venturing his life, will from some convenient place opposite to the other side, passe this troublous sea, and bring advise back how affairs stand, and thereby pluck the sting of melancholy out of my heart wearied with thoughts? *Egee Begh*, and *Gazi Fazil* valiantly contending who should be first, petitioned for licence from the Righteous Prince; so relying upon God they went onwards their way, and arrived at Giorche over against the

\* Called  
Zembenik.

Castle of \* Chemen : where because the sea was narrow, and the place convenient to passe and ferry over ; they that night made a Raft, which (to attain their desires) they launched into the water, and the King of all grace assisting with the sales of his favour, they passed that bottomlesse sea, and in a smal time arrived at the farther shore. After they had walked a while, by accident they found an unbeliever in the vineyards; whom when they had bound, & put him upon the Raft, they returned with all expedition : and by the assistance of the (a) Causer of causes, they brought their prey into the presence of the Most Illustrious Prince ; he giving them thanks for their industry and diligence, & praising God, became very joyfull. Now upon command given, to conquer that chained captive by love & courteous usage : he to be freed from death, was determined to speak the truth : so after they had examined him about the entrances of the Castle of (b) Chemen ; he answered, that there was a place of much ease to enter by, and ingaged himselfe to be a Guide to those Gallant men should undertake it ; whereupon delay being troublesome to those valiant warriors,

a That is,  
God.

b Called Zem-  
benik.

riers,

riers, they drew down the Army (refuge of victory) towards that passe; and having made booty of certain Buffalo's taken on the sea-side, out of the unbelievers Countrey, they cut their hides into thongs, and with those ties they bound trees one to another, and with them framed two great Rafts: upon every one of which there went fourty valiant men, together with their arms, provisions of warre, and other necessaries. On the one Raft together with the Prince, there went these industrious Ottoman Lords, *Ak Sonkur*, and the son of *Cara Oglan*, and *Cara Timur Tash*, and the son of *Cara Hasan*, and the son of *Akcha Coja*, and the son of *Balaban-juk*, and the like of these to the number of fourty. Upon the other Raft there went *Hagi Ilbeghi*, and *Egee Begh*, and *Gazy Faxil*, and *Ornus Begh*, and with these to the same number. Thus that Squadron of *Soliman* setting forth in a dark night, guided by the way of Gods direction, and steered by the Light of the *Musliman* faith: upon those two Rafts, formed like the ark of *Noah*, with countenances of men of warre they reposed: and having fair weather, as the reward

*a Or from the  
spirit full of  
serenity.*

of good tidings ; with the sweet breathings of a gentle wind, they arrived in safety. Also that dark night they approached the borders of the Castle of Chemen, having begged help (a) from the pure spirit of *Noah*, on whom let there be peace: So following the conduct of the ingaged unbeleever, who directed them the way ; they found an assent by a high dunghill heap joyning to the said Castle: by which hillock equaling the wals, they mounted a bulwork thereof. Now the ships which passed

b بحر زخار

صیغہ مبالغہ

بحر

*The words signify according to Echiery the Great Sea or Ocean.*

into the (b) Archipelago, being in the possession of the Governours of Greece, and those of the side of Natolianot being masters of any; by reason that without shipping there was no crossing that sea of so difficult passage, but at the pleasure of the unbeleivers:

they therefore drowned in the sleep of pride upon their beds of pleasure, were all intrhalled, and made Captives: Neverthelesse, according to the accustomed heart-delighting prudence of the victorious Prince, for the better facilitating of his victory and conquest, they were

were delivered from death: and he sweet-  
ning their minds with many graces and  
favours, they were perswaded to be ser-  
viceable to the Army; some mariners al-  
so encouraged by severall presents, and  
adcerments, with their ships then be-  
ing at the scales, were sent to Natolia  
sie, to convey over from thence the Ar-  
my with some valiant men: by which  
means there were brought over the same  
night three hundred souldiers, and in the  
space of three dayes there passed that  
dangerous sea three thousand men of  
valour. Now upon information, that  
there were severall ships belonging to  
unbeleevvers, in the Ports of *Bolayr*, and  
*Akcha Liman*: *Egee Eegh* together with  
some companions, mounting those horses  
which they found in the Castle, rode to  
those parts; where that famous souldier  
having surprised them unawares, burnt  
the ships there in being, and so returned  
without delay to the presence of the Ju-  
dicious Prince: after which they sate in  
counsell, and agreed together, about sub-  
duing the Castles situate upon those  
borders. Now there was neer that place  
a Castle called \* *Iyashluga*, which by the  
conduct of the inhabitants of the Castle  
already

\* Called *Ma-  
dicus*.

already in their possession, they purposed to set upon: and accordingly on a certain night they subdued it in the same manner, as they had done the Castle mentioned before. So these two Castles being taken, they caused the soldiers and the inhabitants, with their families, to passe over to the Countrey of Curasi; and in their places they sereed their own subjects, and furnished them with things necessary for the defence of the said two Castles.

### CHAP. XIII.

*The taking of Galipoly and of the Castle of Congher.*

\* Called Calipolis.

\* Turk.

قلعه

قولى

taking the etymologie

from the Arabian word Gala, which signifieth a Castle, and the Greek word πόλις a City.

THE Governour of the City of \* Galipolie (which place was formerly known by the name of (a) Calapolie) seeing two Castles of those parts to be thus taken, by the prudent manage of that victorious Generall; he gathered together his Army, and marched to-

wards



wards that (a) Refuge of the faith: so after the incounter of the two Armies, and a battell fought between them; the (b) enemies were so put to the rout, and the followers of the way of God were so assisted by him, that the unbelievers in a scattered condition (with a charge at their backs by the swords of the valiant) fled towards their strong holds for shelter and refuge. Now after the said battell *Egee Begh*, and *Gazy Fazil* remaining neer that place with the (c) victorious Army, in order to the besieging of the said Castle: they took up their quarters in Bolayr; where after those Conquerours had subdued the borders of Galipolie, they setled their subjects in those places. Whereupon that Countrey which they now call the plain of *Egee Begh*, was therefore so named, because it was taken by him. The Governour of the Castle of (d) Congher named (e) *Kalaconiye*, being of some affinitie to the Governour of Galipolie, was by his violent oppression one of the terrible scorpions of those parts: from the first passing of the banners of the victorious Army into that Countrey till then, that bloody person continued to do mischief,

and

<sup>a</sup> Viz. *Soliman Bassa.*

<sup>b</sup> Turk: wicked unbelieving people.

<sup>c</sup> Turk: refuge of victory.

<sup>d</sup> Called *Congere.*  
<sup>e</sup> Turk: *Kalaconiye* of evil end.

and strengthened himself by his injurious actions: also the more to manifest his unjust deportment, he often pursued, and fell upon them by his horse. And particularly when Galipolie was besieged, he many times assaulted and pillaged the Army of *Islam*, so that those warriors received much hurt and damage thereby. Now the Prince (the refuge of religion) being made acquainted with the premisses: he first sent out certain spies, to inquire the time when *Calacoxize* should issue out of the Castle upon any enterprise; afterwards he likewise sent a certain number of valiant men, with order to march to some place nigh the said Castle; and there to lie in ambush. Hereupon that \* vile person, according to his accustomed manner going out of the Castle upon surprisall; they encompassed him about, and so removed from the way of Religion that which was hurtfull. Now when the souldiers and inhabitants of the Castle understood, that their Tyrannicall Commanders were conquered and made Captives, and that likewise their Governour was taken: being exceedingly moved, and dismayed hereat: they desired conditions of accord, and

\* *Turk*: vile  
accursed per-  
son.

so delivered up the Castle : upon which their polluted Commanders were hanged up, and their wealth was distributed among those Warriors. But now there are severall Historians who do thus relate, that when the Magnanimous Prince went to subdue the Countrey of Greece: he according to his accustomed manner desired the assistance and counsell of the learned in hidden sciences, upon which that firm prop in the knowledge of (a) Manevy, and the authour of Mesnevy our Lord *Gelalledin Rummy* being together with that High descended Prince, in the prosecution of that warre; he brought a Dervishes cap of the order of (b) Mulevy, and gave it as a present to him: so after he had redoubled his prayers for his happy successe, by desiring God to assist him in this expedition, and to guard and defend him from evill eyes, he took his leave. Hereupon because they were preserved in safety in that dangerous enterprise, and had attained (according to their high intentions) their desired

& معنوي 2

مثنوي

*These (by relation) are two Persian books, generally read by the Dervishes, the subject of them being*

علم تصوف in vers.

*b The chief order of the Dervishes, called also*

مولي خودكار

*of which order was Gelalledin Rummy, and his name is much honoured by them to this day.*

fired end : that Prince free as the sea, beleaving it to be matter of wonder, manifested his unlimited favours, by commanding ( that Crown of honour ) the above-said Cap to be the measure for the division of the treasure got by the sword, which he distributed among all the companies of warre, and so caused the Army (inriched by treasure and jewels) to rejoyce. Moreover, that Cap formerly worn by the poor Dervishes, being adorned with pure gold, they made thereof an Imperiall Crown : likewise they caused other imbrodered Caps to be wrought according to that form, which they made to be worn by Personages of quality belonging to the Army. Now when that Happy Prince ( strengthened by the King of glory ) had ordered the affaires of his new conquest : they marched on towards the Town of Galipolie; where upon their arrivall, the Governour of the ruined forces having shut up himselfe for some time within the Castle, for fear of the victorious Army : when he was informed what had hapned to *Calaconiye*, being affrighted at his very soul, he petitioned for an accord, and thereby saved his life : upon which he embarked

barked himself, with his people and family on a ship, and sailed thence to Constantinople. This pleasant City, known by the name of Galipolie, by reason it was a passe between the Countreys of Greece and Italy, and the common high way, for the east and western (a) Caravans, and also because it

a Viz. Merchants, who for the greater security of their Merchandise, travell together in great companies, which are called Caravans.

was the onely passage for the shipping of Keffe and Krim, and the Kingdoms of Russia, and other Northern Countreys, it was therefore a key for the opening of Kingdoms, and became in

the (b) 760 year of the Hegira, a residence for the people of Islam. So after command given to preserve the place by a strong Garrison, the Government of that Countrey was recommended during life to *Egee Begh*, and

*Gazy Fazil*, who were both famous for the protection of those parts, and for the enlargement of Dominions. Those renowned men spent the remainder of their lives in warre, and by their prudent management of affaires, the bordering places

b In my copy (by an error) the year of the Hegira is but 706, which I cannot rectifie for want of two copies, yet I suppose it should be 760; because this City seemeth to have been taken at the latter end of Orchans reign, This was in the year of our Lord, 1358.

places were subdued by them, and to this very day their sepulchres are well known in that Countrey.

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## CHAP. XIV.

### *The Conquest of the City and Territory of Megalgare.*

\* Viz. Soliman Bassa.

**A**Mong the Cities and Countreys taken in the dayes of the High exalted banners of the Most Happy \* Prince, the one was the City and Countrey of Megalgare, much celebrated for a pure aire, and a place very famous for delicate honey.

*For ravishing aire, and delightfull parts:  
For honey, and beauty, the cure of hearts.*

That Countrey as much renowned for health, as for the infinite quantity of honey, is full of good buildings, and aboundeth with profitable things. Some ingenuous persons have praised and magnified that wholesome honey by these pleasant verses.

*More*

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fore

*More sweet then confection of rare com-  
position,*

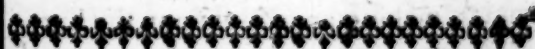
*More digesting then prescript of lear-  
ned<sup>d</sup> Physician.*

Now when *Hogia Ilbegh* had received  
command to joyne with the \* beleevers \* viz. The  
of those borders in order to the reduce-<sup>people of</sup>  
ment hereof : the abovesaid Countrey <sup>Islam</sup>  
was not onely subdued by the diligence  
of that renowned Generall, but also re-  
paired and fortified.



G

CHAP.



## CHAP. XV.

*A relation of the taking of the City of  
Epsala.*

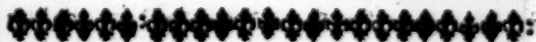
**A**Mong the pleasant Cities wherein the Banners of *Islam* were established in the happy dayes of the most Renowned Prince, the one was the City of Epsala, which is distant from Galipoly and Megalgare, the space of three dayes journey, and situate upon the coast of the Grecian sea. That (a) healthy place standeth in a large champion, where there is such a harmony of sweet-singing birds, that the rose-gardens are filled with their pleasant voices and melody: On the four sides thereof for a great space there are pleasant medows, and delightfull green fields: their corn-lands and pasture-grounds, are seated on the brink of a great river, where the continuall sweet breathings of Amber-sented winds, make it a place of Paradise-like delight. After the conquest of that pleasant Countrey, the strong and victorious armies, making an assault upon the hurtfull enemy: when they had conquered some

\* Viz. *Selim*  
*man Bassa*.

a *Turk: heart-*  
*opening.*



some habitations and Castles on the hill of Tegur, they subdued also many other places by force of armes; so that they made the Castle of Odghioklik their confines: also they making incursions often into the Countreys of Hyrepolie, and Ciorly, they enriched themselves by Captives, Slaves, and Booties of treasure. Moreover, the Castles situate upon those borders being thus wrested out of the hands of the owners, by the laudable industry of those warriors, the people of *Islam* became renowned.



G 2

CHAP.



## CHAP. XVI.

\* *The death of Soliman Bassa the Kings  
eldest sonne.*

\* *Turk: The  
departure of  
the Prince to  
the house of  
corruption.*

**T**HE Most Renowned Prince attained to so much Glory, by these wonderfull achievements of his in the unbelievers Countrey, that the Princes of Italy, and the Kings of Bulgaria, Wallachia, and Hungarie, and the Governours of the Countrey of Servia, hearing of the Conquests of that Generall, they began with much terrour and affrightment to form an innumerable army: Likewise they sent an Embassie to the (a) Emperour of Constantinople, who is the chief of the unbelieving Kings, to this effect; that whereas the Countrey of Greece was till now well defended from incursions of warre; the Army of *Islam* by their great victories already obtained, have not onely destroyed many Castles, but also prophaned and dishonoured our Churches and (b) Images: and from day to day by an accessse of wealth, their greatnesse increaseth; if for the time to come there shall be negligence used herein,

\* *Turk: Go.  
vernour.*

*plins* b  
or idols.

herein, we shall certainly be rooted out, and they from a weak beginning by their industry and diligence will be established: wherefore now, they not being yet fortified, neither by continuance nor riches of warre, and the standards of our Royall Inheritances not being yet defaced: let us do our utmost in this urgent and important affair, to drive them out of our Countreys. Upon delivery of this message, the unfortunate (a) Empe-  
 rour ammassed provisions and furniture of warre to oppose the (b) Islamian Army, and likewise entred into a league with those (c) enemies. Hereupon after that the victorious Prince had received intelligence of the preparation, and readinesse of this (d) Great army; he considering the unstable Dominions of this World, to be but like the phantasmes of night-visions; and being pleased with certain inspired thoughts, which had for a long time taken impression upon his mind: likewise certainly knowing in the (e) world of similitudes the noisome estate of this present life; he discovered

*a Turk: Governour.*

*b Or the Army of Islam.*

*c Turk: Accursed ones.*

*d Turk: Tyrannical Army.*

*e Turk:*

عالم

مثالده

Concerning the world of similitudes mentioned both here and in the sixt Page, I have translated these few lines out of a Turkish Authour, called Lamy, Viz. Between the manifest and visible

world, and the hidden and invisible world; there is also another world called the world of similitudes, which by reason of the light or resplendency thereof, is more revealed then the invisible and hidden world, and more subtile then the visible world: every thing that hath an existence in this sensitive or visible world, hath likewise an existence in the world of similitudes. The world of similitudes, also like the hidden world, is demonstrative and rational: but there is no necessity that those things which are in the world of similitudes, should be in the sensitive or visible world; and the world of similitudes is not servile to the figurative or visible world; all the comparisons or proportions thereof are properly free, &c.

certain symptomes of his being translated from this miserable abode. Whereupon to strengthen the squadrons of Martiall men, and the helpers of the faith: he by good counsell cheered up their minds, broken by the rumours of the enemies invasion, saying, The strange enterprises, and wonderfull actions, which to this time have been effected by the Army (the Guide of victory) and the new conquests now manifest, were obtained by the pure assistance of God, and the miracles of the Most Excellent  
 \* Prophet: otherwise how could so small a number, in a short time, with little assistance, transact such great affairs? the difficult commands executed among us, and the famous victories achieved

\* Viz. Mo-  
 homer.

achieved were ordered for the exaltation of the word of God : whereby it became an easie thing to the faithfull people fighting in the warres to abandon their own desires. So likewise now that the \*unbeleivers have been sedulous in the preparation of a great Army : that which is fit, and worthy for the people of *Islam* is this, *How many with small numbers have through the help of God overcome great Armies?* According to the sense hereof, with vigilancie in the field of warre, relying upon the assistance of the Lord of the devout, be you constant, and strong in the incounter of the unbeleivers ; and when you fight with those obstinate wicked ones, be you resolute in the field of warre. The garment of life is a profitable robe, whereby reputation is exalted ; and to wise men the achievement of a good name is worthy and commendable. The breathings of every one are numbred, and the consuming condition of the world is evident. The delay of death being the only certainty of life, that the Creatour of the world created death and life, is a signe that he commandeth it as necessary for every one to prepare himselfe for death.

\* Turk: un-  
beleivers of  
evill end.

Though the apprehender of soules, by a look from his window ( the appointed time of death approaching ) should make my Rising Starre to set in the declining west, and cut off the thread of my life by a powerfull sword : yet farre be it that you should be made to flie by the Captains of the enemies of the faith, and by the Commanders of the evill-working unbeleevvers. While the banners of *Islam* are established by happy and industrious Warriors, and the affaires of the *Islamian* Kingdoms are (through the assistance of God) prudently managed: the designs of evill eyes, and of perverse men, will be desperate. There is a hidden Generall, worthy and unconquerable ; that praise-worthy (a) chosen Person is in truth the Most excellent Lord of the just, and the upholder of the righteous ; also the Ordainer and preserver of Invincible Princes to strengthen Religion.

a Viz. Mahomet.

b Turk. That army of evil end, with a multitude of trumpets, w<sup>ch</sup> &c.

Therefore my will and last desire is this, that you prosecute this warre against (b) that Triumphant Army with confidence, that so by your resolution and magnanimity, you may put to flight in the incounter those great sinners, To be neg-

negligent in the slaughter of wicked men, is a pernicious injustice: wherefore make the confidence of Religious men, in the assistance of God, clearly to appear by the works of the sword: if according to the truth of this discourse you desire the Creators help, that contemptible company will be certainly consumed like stubble. The ordering of the Squadrons, likewise the bearing off of dangers and frauds; consisteth not in my presence: relie on him that sheweth the right way, and making intercession to the<sup>(a)</sup> spirituality of the<sup>(b)</sup> Lord of the prophets, behave yourselves in the encounter with your enemies with patience and sufferance. Thus having ended his speech he recommended it to those Famous Lords, and Renowned Counsellours.

روحانیت a

b V z, Mahomet.

It came to passe in the<sup>(c)</sup> 761 year of the Hegira, on a day of much sadness, <sup>c Ann. Dom. 359.</sup> that the Prince to recreate himselfe, (according to his worthy princely nature, and the necessity of the aire of the spring of his youth) rode a hauking, where mounted upon a Courser (like his sudden departing life) swift and violent, and as the high-flying Faulcon making al speed after

\*Turk:

عالم

فرازه

To the exalted world.

after the game, one of the feet of his horse stuck so fast in a hole, that (in the place decreed) in that champion, the pit of destruction, he fell from a Throne of Gold to the lowest Earth : whence his soul (like a hauke) winged by the chiefe of the Angels, flew to \* heaven. When his soul like a faulcon, deserted the nest of his body ; she went unseen, and made her residence in holy Paradise. That great Generall thus ending his life at the disport of hauking, the company and army full of grief, by their cries and lamentable grones, made the heavenly cope of azur'd aspect to become black : yet saying that it was from God, they went their way , and intombed his princely corps in Bolayr, in a place adjoyning to the Church, which was commanded to be built on the side of the high Pallace. *Death is a hunter upon time, and followeth the track of all game ; he so intangleth all with fetters and gyves, that he leaveth not one undestroyed.*

In the Garrisoned City of Bursia, the Church standing in the parish of Halva, is one of the holy and sacred monuments of his charity.



## CHAP. XVII.

*The falling on of the unbelievers upon the people of Islam.*

**A**FTER this sad disaster had hapned, because the report of the unbelievers preparations for invasion was generally spread abroad; therefore the Leaders of the Army of warre, having laid aside their expressions of griefe, and way of sadnesse: whilest their thoughts were dayly imployed in ordering the affaires of the Kingdomes, also in framing Edicts for Religion, and in contriving to oppose the detestable intentions of the unbelievers: they had intelligence brought them after this manner: that there were already arrived sixty ships of the enemies, thirty of which were assaulting Tuzla; likewise that fifteen thousand armed unbelievers were landed at Sydy Covake, and that thirty ships also with fifteen thousand unbelievers were sent to Galipolie to block up the passage. This dolefull news arriving at the army (the guide of victory) caused many profound thoughts, and repeated cogitations;

a Turk: er-  
ring army.

b That is,  
heaven.

c Turk:

اهل

ایمان

Viz. The ar-  
my of Islam.

d Turk:

روح پر

فتوح

Or his soul  
full of seve-  
nity and pu-  
rity.

e Turk: er-  
ring enemy.

f Viz the ar-  
my of Islam.

tions; but finally, they resolved in way of opposition and resistance, to put it to a battell. Whereupon the (a) army of unbelievers being at hand, according to the sense of this verse; *Prayer is the security of the remediable elect*: they made the (b) prayer-answering Court their refuge, and marched to the place of fight: but by reason the hatred of the powerfull and malicious enemy was boundlesse, and that perverse army exceeding numerous: the (c) beleivers being very weak, they in a broken and flying posture retreating, addressed themselves to that Port of desires, the sepulchre of the Prince in Paradise; and according to the sense of his last will and commands, making many complaints, and cries to the desire-granting Throne, they petitioned for succour from his (d) conquering soule, against their tyrannous adversaries: whereupon there were unseen Armies strong and powerfull, who appearing in the likenesse of men faced the (e) enemy, and in assistance of the Musilman forces with the thunderbolts of the sword of lightning, they assaulted those unbelievers, who hastily pursued the (f) Religious Army: upon

way upon which the wicked enemy thus  
 thought, that their flying away from the  
 place of fight was done cunningly, by  
 way of designe; hereby to make them  
 the more presumptuous, and to draw  
 them to a farther distance from the sea-  
 side: also that the other army, which see-  
 med so numerous to their dark eyes,  
 stood ready prepared to make them all  
 Captives; hereupon without any more  
 ado, they turned their backs, and fled  
 towards the place where they landed.  
*We will cast terror into the hearts of the*  
*unbelievers.* According to the sense of  
 this verse the Army of Islam knowing of  
 their flight and fear, they (strengthened  
 by the assistance of the (a) King Almigh- a Viz. God.  
 ty) were resolute in the extirpation of  
 those wicked ones: so drawing their  
 swords out of their scabbards with joy  
 and gladnesse, they went to take the  
 spoyle; and when they had put to death  
 the straglers found upon the place of  
 fight, they hastily pursued their Gene-  
 rall and Commanders. *By their horses po-*  
*ssing after the adversary, they (b) over-* b Pers: they  
*came all their opposers.* Finally, by the in- finished the  
 dustrious diligence of those nimble war- building of  
 riers, that (c) multitude was so univer- contrary.  
 sally Turk: im-  
 sude.

fully destroyed, cut in pieces, and made blood, and earth, that there arrived not one to the confines of safety, beside the mariners of the ships: also their Figured banners became the Trophies of the greatly assisted Army (refuge of victory;) *They put them therefore to flight by permission of God.* In that terrible day, the Army of *Islam*, in a hopelesse condition, strengthened by the (a) King of glory, to obtain a new and manifest victory: after they had rendred thanks and praise to God, they demanded of the obstinate unbeleeving Captives, what was the reason of their flight, and the meaning they turned their backs; since they had so great an army, and such a multitude gathered together, with so much courage, and confidence of victory? (b) They answered, There was a great multitude assisted you, all of them riding upon dark-coloured horses; and in their front a venerable young man, marching with a fiery sword: at the sight of which our eyes were obscured, and darkned; also to our imaginations the large field became strait, and the standing of our feet unfirm; so that our great fear and terror was the reason of our flight, and the

a Or glorious  
King.

b *Turks: those  
cursed ones  
answered.*

the cause of our being broken. Moreover, upon their demanding of them, what kind of forme and aspect, that young Generall had: they declared certain signes, whereby he appeared to be like the Prince in Paradise. This marvellous news being spread the sense of this verse became manifest; *Your Lord shall help you with five thousand angels, &c.*

Now when the garrison of Galipolie were advised that there were Thirty ships, with a numerous Army, designed for their parts: by reason they had not yet heard any thing of the successe hapned by the Prince in Paradise, they therefore sent crying out for assistance: so their messengers being arrived, when they were made acquainted with the terrible state of affaires, and of the assault which the (a) enemy had made upon Tuzla, they returned to inform them of their last work. The unhappy army that assaulted Galipolie remained yet on the borders of the City, waiting on the sea-side (b) to destroy the (c) Islamian forces: but after the successe of Bolayr (according to the above-said

b شكار اتمك

i. e. ايدچون

Per dar la caccia,  
c Or army of Islam.  
narration)

narration) was known; they appointed messengers to go to Galipolie, and together with them they sent some chained Captives then taken of the unbelieving army: by whom when the Garrison of the Town were advised of the successe, they wiping their doubtfull eyes, made choice of a way to manifest this secret: in order to which they sent those Captives to give advise unto the (a) Besiegers of the town, how that the unbelievers were fled: who when they heard the manner of their flight, and were distinctly informed of all particulars, *The multitude shall be put to flight, and shall be turned backward.* Accordingly the western wind blowing in the faces of that (b) dolefull company, and the thread of their hopes being cut in sunder, they departed in a flying posture.

a Turk: ear-  
s by-mixt be-  
siegiers.

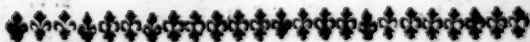
b Turk:

بي

شكوه

uncomely.

CHAP.



## CHAP. XVIII.

*The arrival of the news of the death of the Prince, to the King.*

AFTER the \* Islamian forces, by that <sup>Or armies</sup> victorious assistance, so graciously of Islam obtained, were thus delivered from the snare of destruction, and <sup>a</sup> from that tri- <sup>a Turk: from all those un-</sup> umphing army: although they had now <sup>fortunate</sup> great reason to rejoyce, yet the discon- <sup>Trumpets,</sup> tent of that deadly wound received by the death of the Prince in Paradise, made them so restless, that night and day, by <sup>b Turk: bears</sup> their <sup>b</sup> dolorous cries, and bitter groans, <sup>piercing</sup> the cope spangled with gold, and azure- <sup>cries.</sup> skie was darkned, and all joy excluded their most sad breasts. Moreover, when the woful news of the said Prince his death, and the victory obtained, like poyson with the antidote mixed together, were represented to that Magnificent King: his Majesty (of high descent) taking the death of his sonne, as the burning of his bowels, and filling the cope of heaven with sighs and cries: he descended from his Royal Throne to the affliction of ashes, and from the top of

H the

c Turk: in-  
digestible  
misery.

the Dominion of the world, to <sup>c</sup> insup-  
portable misery. The paternal love of  
that strenuous King, according to the  
sense of his great desires, and natural  
affection flowing forth towards his chil-  
dren and off-spring, caused him to desert  
both meat and sleep, also weeping bitter-  
ly, he rent his Royal garments, and put  
earth upon his head. In this heart-in-  
dearing manner did he behave himself,  
in the midst of this eminent soul-eject-  
ing tribulation. Much grief beset him  
through that sad accident, and in his

d Persian سیل بار

خاشاکي افشان

That is the waight of a  
torrent of that filth or trash  
which is cast upon the  
sea shore by a tempest fell  
upon him.

e Here wanteth two or  
three lines, which by rea-  
son of a defect in my copie, I  
could not make sense of.

f Turk. this  
consuming  
place of pas-  
sage.

grief, affliction like the  
weight of a torrent came  
upon him. Rare fruit of the  
garden of life, from the branch  
of hope fell to the ground before  
it arrived to maturity. Accord-  
ing to the sense herof, his heart  
beaten by sorrow, and his eyes  
flowing with teares, <sup>c</sup> he caus-  
ed the whole army to weare  
black caps, and covers upon  
their heads. Thus was the Vineyard of  
the King of the worlds joy withered by  
the Autumn of sadnesse. But now when  
the vigilant King had well considered  
f this transitory life to be onely a har-  
bour



8.  
p-  
of  
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bour of troubles, and how that every excellency hath its misery: also that the exaltation of every low estate is most certain, and the troubled anxious minde of every holy life, shall at last be light-some and joyous: he was hereby conducted to the valley of patience, according to the sense of this Verse: *God worketh whatsoever he will, and governeth according to his own pleasure.* Hereupon minding the Decree of the Creator, he determined to enter no more into thoughts and cares, but resolved to resigne up his government, and to retire himself into a solitary corner, there to run out the remainder of his royal life in the service of God. In order to which after he had given command for his most happy sonne, that King of high descent, the warlike *Sultan Morad* to settle faithful Ministers for the ordering the affairs of the Kingdome, he recommended unto him the Generalship of the victorious Grecian army. But upon the coming forth of this newes joyful in hope, because the constitution of the renowned King stood in need of phyfick, and by reason of assaults both by paine and age; that upright tall stature of his

g Turk: re-  
fuge of Re-  
ligion.

h Turk: ear-  
thy-mixt un-  
believers.

was made to stoope, his force dayly de-  
caying, and his weaknesse increasing:  
they therefore delayed the passing over  
into *Greece* of his Royal Successor. Like-  
wise upon his farther discovery of sym-  
ptomes in himself, that the highest built  
fabricks, innoblized by the greatest per-  
fections, are to be annihilated, after he  
had commanded the Renowned Prince  
his righteous sonne to be present; he  
said, It is the duty of a King, and insepa-  
rable to a religious Prince, to put in ex-  
ecution the commands of God, and to  
enliven the Statutes of righteousness:  
likewise to spend his strength in destroy-  
ing the<sup>h</sup> Unbelievers, and that discour-  
tenancing, and rooting out all scanda-  
lous evils, he exercise justice, liberality,  
and mercy. After this manner he ex-  
horted him by many precepts and coun-  
sels about the settling of government,  
and other affairs, so that the winde of  
affection from his sweet breathings, came  
with a delightful sent. So after he had  
recommended his Successor to the god-  
ly, and instructed the well-disposed  
Prince, (with the remembrance of the  
last Will and Testament of the high *Of-  
man*,) in the wayes of justice, equity,  
peace

peace and truth : by this kinde of beautiful speech he farther exhorted him.

<sup>b</sup> By the Author.

O the fruit of the Vineyard of my desire :

The King of high esteem my Sultan Morad

I make my Will, incline thine care thereto :

Do not thou sigh or weep for me. Let the Propagation of Religion be always fixed in thine eye. Adorne thy body With the garment of liberality.

Indeavour alwayes to protect thy subjects.

Advance the followers of the Law.

Make the Law of the Prophet of God thy example.

Set up thy Standard to be a helper of Religion. When thou shalt be confirmed in thy Dominions ;

Do justice alwayes in the Kingdome.

Let a good name be thy aime, strive to attaine it.

Make no person to grone by thy oppression.

If thou act uprightly in the Court of Justice:

Thou shalt doubtlesse purchase thy selfe a good name.

Be industrious in the exercise of martiall affairs :

Cause thy name in the world to be the warlike Morad.

Take heed, be not proud of these fading riches.

<sup>b</sup> That is: this Speech, was not received by the Author from others, but he delivereth it as an invention of his own.

Take heed, turn not out of the way of the Law.

The businesse of this world is in the end corrupt:

Every body must die of what degree soever he be.

Let it be to the praise of God that thou art my Successor.

God hath given to thee my Crowne and Throne.

I pray let me be blessed by thy prayers.

My desire is this O wise sonne:

\* Viz Death When the\* command of God is arrived to me:

Be thou the upholder of the kingly Throne.

Keep alwayes in order the affairs of the World,

And let the seat of thy Kingdome be permanent.

According to this desirable manner, when he had finished his last Will, and commanded the muskie wax to be fixed to this his last action, and blessed words: his pure soule being encountred by the welcome voice, *Return to thy Lord*; he was taken up from the narrow earth, to a pure and largs place. His soule went to the mercy of Almighty God, and his spirit to the most high Paradises. His Sepulchre (shining with brightnes) is in the Mona-

Monastery of the City of *Bursia*, a place of visit [or pilgrimage] for the devout.

The time of his death was in the <sup>i</sup> 761. <sup>i An. Dom. 1359.</sup>  
year of the *Hegira*, two months after the

death of the Warlike *Soliman Bassa*.

The Lord of Thrones, Crownes, and

Armes, King *Orchan* that Magnificent

Prince; when <sup>k</sup> *Egibu*

made Proclamation, he

enclined his eare with

joy, and the good plea-

sure of God being his

guide; he ordered his

steps to holy Paradise.

The utterer of the voice

hath signified the time

\* 761 روح الله روحه

ذكر

<sup>k</sup> *Tark*: اجيبوا This (as I

suppose) is the first word of a sentence in the *Alcoran*, to which this hath relation.

\* 214 This is a *Cronigram*  
66 signifying in what  
219 yeare of the *Hegira*  
262 it was.

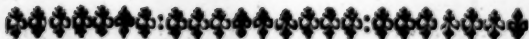
761  
\* Anno Dom. 1359.

Several Historians have declared his  
Nativity to be in the 680 yeare of the  
*Hegira*, which was the yeare wherein the  
Warlike *Ertugrul* died; according to  
which computation the time of his life  
is eighty one yeares.

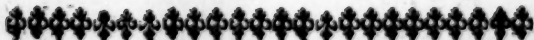
Now his first sitting upon the Throne  
of Government, together with the ta-  
king of *Bursia*, is manifest to have hap-

H 4] pended

pened in the 726 yeare of the Hegira so that the time of his reigne will be thirty five yeares. Now the fourty one yeares spoken of by our Lord *Edris* is a place to be considered : Whereas our said Lord hath set down the death of the Warlike *Osman*, to have been in the 711 yeare of the Hegira ; and the time of the Warlike *Orchans* death, to have been in the 751 yeare : likewise his saying that the time of his life was sixty four years, and the space of his reigne thirty three , appeareth in it self to be a plaine contradiction , and a manifest error.




By





*By the Translator.*

 Conceive it not improper in this place for the better understanding of the following discourse, to speak a little to three several Titles there given to their learned men.

First, for the word علماء *Ulema* which signifieth in the Arabian (*scientes* or *sapientes*), knowing or wise men; this is a general Title by which all the learned men of the Mahometan religion are comprehended; by whom both their Civil and Divine Law is administred, though under different compellations, orders and degrees; of which there are two more here mentioned; the one is مولی *Mula*,  
and

and the other شيخ *Shich*. The word *Mula* signifieth in the Arabian (*Dominus*) Lord or Master, and is used by them as a Title of honour for Judges, or great Doctors of their Law. Now the whole Empire is divided into so many Mulalicks and Cadylicks; that is, Mulaships, and Cadyships, as I may call them, and ordinarily in the residence of a *Beghlerbegh*, or *Bassa* there resideth also the *Mula*, as the chief Judge; and the residences of *Beghs*, are ordinarily the seats of *Cadyr*, as inferiour judges, except some few *Beghs*, whose Territories being very large, are also administered by *Mula's*. Now all *Mula's* have commonly as assistant to them a Vicegerent called in the Turkish باب نايب *Bab Nayp*, and about half a score Scribes, which are as so many publike Notaries; likewise many *Mula's* are also مدرس *Muderiser*,



*Muderifes*, that is, the chief Readers, or Governours of Colledges, as appeareth in this History. Moreover, these *Mula's* are frequently called by the Title of مولانا *Mulana*, which signifieth *Dominus noster*, and I have interpreted it, our Lord, in regard they are (the *Cadyleskers* excepted) the highest Judges of that Empire. There is another terme here given to these Learned men which is شيخ

*Shich*, signifying in the Arabian (*senex*) an old man; but used in general among them for the heads of their convents of Dervishes, of whom there are several orders living in a monastical way, & their Cloysters, or Convents, are maintained by almes, (though now some of them marry, and live by their own industry) these are known generally by the names of

درويشان *Dervishes*, and فقرا *Fu-*  
cara,

cara, that is, poor men; they are also called زاهدلر *Zahidler*, that is, religious men, or men which have abandoned the world. \* The several degrees in their Convents are first,

\* My Author  
for this is

فتوت

نام

يكتلر *Tittler*, that is, juvenes,

A Treatise  
concerning  
the discipline  
of the Der-  
vishes.

youth; next آخيلر *Achiler*, that is, *fratres*, brothers; and the chief or highest by whom they are governed, are called شيخلر *Shichler*, that

is, *senes*, old men: also بابالر *Baba-*

ler, that is, *Patres*, fathers. Now because the garments worn by these Dervishes, are made of wooll or Goats hair, called in the Arabian

صوف *Sof*, therefore they have the

name of صوفي *Sofy*, generally given

them, as clad therewith. Likewise the Sciences which are peculiarly studi-

studied by them, are from the same word called *علم تصوف Ilm Tesevef*, which I have translated religious Sciences, in regard they are monastical persons.



*A Commemoration of the Learned men, and among them of the Shichs which were in the time of Orchans Reigne.*

*Of the Mula David Cesar.*

**T**He *Mula David Cesar* having attained to excellent Sciences, in *Caramania* his own Countrey; from thence he went into *Egypt*, where he acquired to perfection, all sorts of \* speculative, and traditional learning; likewise he attained unto a religious Sciences, and became also accom-

\* علوم  
عقلية و  
عقلية  
علوم  
تصوفى

باطن<sup>b</sup> accomplished in those <sup>b</sup> purely occult. He was made Expofitor to thole under the government of the Moft Excellent *Shih Ekber*; alfo he was famous in the Reigne of *Ofman*, for his skill in other contemplative ftudies, before he was fetled as Expofitor, for the explication of the grounds of religious Science. That Colledge built by the Warlike *Sultan Orchan*, in the City of *Eznike* was affigned, and recommended to our faid *Mula David*; his transcendent Excellencies, his praiſe-worthy conditions, and delightful cuſtomes were innumerable.

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Of the *Mula Tageddin*.

AND of theſe was *Mula Tageddin* of *Gurdiſtan*, he having profited much from the Learned men of his own time, and having attained unto the Sciences, from that Moſt Excellent,

lent, and exemplary Patron, the Iudge *Serachedin Ermuy*, he became skilful in all sorts of learning, and was renowned for his great wisdom and virtue. After the death of our Lord *David Cesar*, the Colledge of *Eznike* was recommended unto him. He married one of his vertuous daughters unto the <sup>c</sup> before mentioned *Sbich Edebaly*, and another unto our Lord *Chyredin* the Iudge. It is related that *Sultan Orchan* on a certain time sent his Tutor *Lala Shabin* to the warre, where he having conquered some Unbelievers, the pillage gotten was by Royal command conferred on him: but when the King saw that he was hereby possessed of a very great treasure, he repented him of the gift, and asked countel of our Lord *Tagedin* of the lawfulness thereof, saying, if he delivered it to be freely his, it should not be returned. To which he answered, that in regard it was a free gift,

<sup>c</sup> That is mentioned in the reign of Osman.

gift, the King should also command it to be freely enjoyed. With that treasure *Lala Shahin* built in the City of *Bursia* the Colledge called by the name of *Serjanibe*, and he likewise built in *Kermasty* a Bridge, and a

دراوید<sup>d</sup> *Dervishes Convent.*

Of the *Mula Aladin Esud.*

**A**Nd of these was *Mula Aladin Esud*, who in the<sup>e</sup> language of the people of *Greece* was known by the name of *Cara Hojah*: he went into *Persia*, and in the service of the Learned men of that Countrey, he applied himself to the study of speculative and traditional Sciences. Upon his coming into *Greece*, *Sultan Orchan* recommended the Colledge of *Iznike* next after our said Lord *Tagedin* unto him. While he was Professor in that Colledge, he made a large  
 وقاید<sup>f</sup> Exposition on <sup>f</sup> *Vecaye*, and likewise

<sup>e</sup> That, is in the language of the Turks who lived in Greece, for the words *Cara Hojah* are Turkish.

he wrote an excellent Comment upon \* *Usul Magny*, two Expositions alike desirable. It is related that our Lord *Fenary*, after he had profited much under our said Lord : because there succeeded some differences between them, he therefore went, and studied under *Gemalidin Ikseraby*.

أصول  
مغني

---

Of the *Mula Chalil Ginderelu*.

**A**ND of these was *Mula Chalil Ginderelu*, who was commonly known by the name of *Ginderelu Gara Chalil*; he was one of the schollers of our Lord *Aladin Esud*. It is related that on a certain day *Sultan Orchan* went to visit our Lord *Aladin Esud*, who upon his coming, being made acquainted that our said Lord was busy at his devotions, after he had stayed some small time, he said unto a Student, We also will go to prayers, till our said Lord hath dispatched. So

our Lord *Chalil* officiating, they went to prayers. After which our Lord *Aladin Esud* coming out of his lodgings, the King said unto him, depute one of the Students of your Colledge to be with me, for the decison of Law-controversies. Hereupon when every one had desired to be excused, to whom our said Lord had propounded it, they forcibly took away our Lord *Chalil*, who finally became *Ve-zier*, and was famous by the name of *Chiredin Bassa*.

\* Viz *Mu-basin Cesar*.

Of the *Mula Muhasin Ilkysary*.

<sup>a</sup> فنون

ان بية

<sup>b</sup> علوم

شرعية

<sup>c</sup> تفسير

حديث

**A**Nd of these was \* *Mula Muhasin Ilkysary*. After he became perfect in the <sup>a</sup> knowledges of humanity, and had attained to the <sup>b</sup> Sciences of the Law under the Discipline of our Lord *Megidin Kysary*, he went to *Damasca*, where after he had applyed himself to <sup>c</sup> Exposition, and <sup>d</sup> Prophe-sie,



he, he was invited to his own Coun-  
 trey. There is an elegant Poem com-  
 posed by him in the Science of the  
 Law; and he likewise with much ex-  
 cellency turned *Feraysi* into verse, فرايصي  
 and after expounded them. Also he  
 briefly Commented upon *Andelefi* in اندلسي  
 the Science of *g Poetry علم عروض*  
*g What Sci-  
 ence this may  
 be I am not yet satisfied.*  
*g عروض in arabic poetry.*

Of the *Shich Carage Ahmed*.

**A**Nd of the *Shichs* was the mag-  
 nificent *Carage Ahmed*, he de-  
 scended of the off-spring of several  
 Kings in the Countrey of *Persia*. Af-  
 ter he had made a journey to the Ci-  
 ty of *Gezib*, from thence he came in-  
 to *Greece*, and dwelt in a place nigh to  
*AK Hisar*; his noble Sepulchre is  
 there well known, and is a place of  
 visit, or pilgrimage. Among the com-  
 mon people of the Countrey of *Greece*  
 it is famous for a place of hearing  
 I 2 prayer,

prayer, and the very earth is profitable for evil diseases,

Of the *Shich Ghenglu Baba*.

It seemeth  
the name  
Ghenglu is a  
pick-name.

And of these was the *Shich\*Ghenglu Baba*, whose Noble name is not so well known, he was born in *Chui* in the Countrey of *Persia*. After he had made a visit to see *Ebu Ilvesa* of *Bagdat*, being on his way from *Baba Elias*, he arrived to the confines of *Gezib*, and came into *Greece*; also he was in company of the Warlike *Orchan* at the taking of *Bursia*, and made his residence in a place neere thereto, his Sepulchre is now well known.

Among all his loving friends *Durgud Elp*, (who was one of the chiefe Commanders of the Warlike *Osmen*) being ancient and weary of the war, resided in that place now known by the name of *Durgud Ily*, and did greatly

\* greatly respect the said *Baba*. Now *Sultan Orchan* being very familiar with *Durgud Elp*, by his means he came acquainted with the said *Baba*, and loved him exceedingly: inso-  
much that because *Ineghoul* was near the place where he made his resi-  
dence he therefore gave it as a pre-  
sent to him, but the *Baba* would not accept thereof, giving the King this  
answer, *That possessions, and treasures were necessary for Kings and Princes, but the wealth of the poore is to disdain the world.* When the *Sultan* again  
pressed it with much earnestnesse up-  
on him, he said, If it must be so, let the  
Village where we now dwell be set-  
led by your Majesty, for provilion of  
wood for the poor. It is said that  
when the Warlike *Orchan* desired the  
said *Baba* to pray for him, he answer-  
ed, We are not negligent to pray, but  
frequently perform it. A little while  
after, on a certain day he brought a  
\* Poplar tree, which having planted

\* Turk:

خدمت

ایدریسی

He did ser-  
vice, or was a  
great servant  
of the said  
*Baba*.

\* Turk:

قواق

آغا

Or an Aspen  
tree.

at the entrance of the happy gate of the Palace of *Bursia*, he went his way; when the *Sultan* heard hereof he was very joyful: that tree remaineth there to this day.

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Of the *Shich Achi Uzun*.

\* Or hearing  
of complaints

كرامات<sup>a</sup>

حوارق

The name of  
a Brook as I  
suppose.

AND of these was *Shich Achi Uzun*: in \* composing of differences, and speaking of good language he was a great master. <sup>a</sup> *Keremat Havarik* had its original from him.

---

Of the *Shich Abdal Musa*.

AND of these was *Shich Abdal Musa*: he was present with *Orchan* at the taking of *Bursia*, and in that City his Sepulchre is well known. It is related that on a certain time he put a live cole into cotton,

ton, and sent it to *Ghengiz Baba*, who in return hereof put milk into a cup, and sent it to him. Now the messenger admiring at the action of the Reverend *Abdal Musa*, he demanded of him, what strange mystery is there in sending of milk, and to what purpose is it as to your action? he answered, the milke which he sent is Deeres milk; the taming of a wilde beast is very difficult.

Of the *Shich Abdal Morad*.

AND of these was *Shich Abdal Morad*: he was present with the Warlike *Orchan* at the taking of *Bursia*, and his Sepulchre at the foot of the mountain, is a place visited by those of that City; it is seated high, and is a pleasant prospect.

Of the *Shich Doglu Baba*.

AND of these was the *Shich Doglu Baba*, he was one of the learned in hidden Sciences, which were present at the taking of *Bursia*: because he drank four milk to quench his thirst, in the time of the warre, he was therefore so called. The place where he made his abode upon the mountain of <sup>c</sup>*Keshish*, is therefore called by this name, and his grave is also there extant.

c Turk:

كشش

طاغند

Monks hill.


  
F I N I S.
   


In  
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of  
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